THE

MISSIONARY HERALD.

VOL. XCVIII. — SEPTEMBER, 1902. — No. IX.

THE last letters from our West African Mission, dated the latter part of May, referred very briefly and only incidentally to some difficulties between the natives and the Portuguese in certain districts, but apparently nothing serious had happened near our mission stations. Since then, telegrams from the west coast to the public press in Great Britain have reported an uprising of the people in the Loanda district. Mr. and Mrs. Fay and Miss Campbell were in England, and were hoping to sail for Benguella on July 24; but on July 17 a cable dispatch from Loanda, signed Wellman, advised them to await instructions. No reasons were stated, and we are left to suppose that the advice was given because of the difficulty, in case of serious disturbances in the interior, in securing sufficient carriers at Benguella to take inland the party. A delay at the coast would be unfortunate. The rumors received, while disquieting, are not definite enough to awaken special anxiety, and we are confident that direct word by cable would have reached us if our missionaries were molested. At all the stations in Bihe our brethren are held in high esteem by the natives, while the Portuguese authorities are exceedingly unpopular, and an uprising of the natives against this foreign rule would not be unnatural.

Disturbances in West Africa.

WE leave the foregoing paragraph, as it was in type before a cable dispatch was received from Benguella, on August 6th. The dispatch comes from Mr. Stover, simply reporting safety, and calling for the coming of the party in England. While this telegram relieves us from anxiety, it suggests that some serious disturbance has occurred of which we are still uninformed, but of which we shall doubtless learn in due course of mail.

Safe.

THE special evangelistic campaign in Japan is progressing hopefully. Dr. Learned reports (July 2d) that the meetings in the Fourth Church in Kyoto were exceedingly successful. "So great crowds came that after the church had been filled to its utmost capacity, the gates had to be closed against the coming of others. This is the first time that I remember to have heard of its being necessary in Japan to close gates against throngs seeking to hear the gospel. As one result there is a list of 160 catechumens."

The Forward Movement in Japan.

NOTICE of the Annual Meeting of the American Board, to be held at Oberlin, October 14–17, will be found on the cover of this number of the *Herald*. A meeting of great interest is anticipated, and there is promise of large attendance.

The Annual Meeting.

Nurses Needed.

THE medical work at Marsovan, Western Turkey, under the care of Dr. Carrington, has developed to such proportions that it is no longer possible for him properly to care for it without the aid of at least two efficient nurses. All the members of the station agree in commending this work as most helpful to the missionary work around it, and they send a request, endorsed by the Committee ad-Interim at Constantinople, asking that the Prudential Committee will send out two nurses, as soon as possible, for the relief and help of Dr. Carrington. The Woman's Board does not find itself in condition to provide the support of these nurses at the present time, and so the usual way for supplying this need is closed. May it not be that some person or persons, learning of this need, will gladly provide the comparatively small sum which is required to send these nurses to this work? Three hundred and thirty dollars will support one of these nurses for a year. The cost of reaching Marsovan from this country is not far from $150.

The Bible Lands Aid Society.

THE annual report of the British Society which has for years generously aided in various lines of work in Bible lands, has just been received, and shows that the past year has been one of increased efficiency, with an increased income. It has made grants-in-aid to a number of the stations in charge of missionaries of our American Board in Turkey, enabling them to carry on work which otherwise could not have been attempted. Our brethren at Marash, Aintab, Marsovan, Sivas, Van, Smyrna, Salonica, Brousa, Trebizond, and other stations, testify to the great value of the assistance received from these grants. We return hearty thanks to this organization in Great Britain, which is coöperating so efficiently in missionary work in the Orient.

President Kataoka.

THE inauguration of Mr. Kataoka as President of the Doshisha, took place in connection with the graduation exercises of the institution on June 27. The Governor of the province was present, as was also the President of the Imperial University, and the latter gave an address of welcome. Mr. Kataoka, in a quiet way, expressed his thanks to the friends who were present, and told how by earnest prayer he had come to realize that the call to this position was a call from the Lord. His first official appearance was made at morning prayers, and his address at this service was greatly enjoyed. He announced certain new regulations in connection with the institution, among them one requiring attendance on the part of the students at morning prayers. Our brethren in Japan are confident that better days are in store for the institution.

A Welcome Visitor.

LETTERS from members of the North China Mission report the presence with them at Peking, during the annual meeting, of Mr. William F. Whittemore, who, after his labors with the deputation to India, went eastward to visit the missions in China and Japan. He had planned to spend three days at Peking, but was constrained to spend three weeks, much to the joy of the mission, and also to his own gratification. Such visits do great good.

Financial.

THE financial statement for July and for the eleven months of the fiscal year are here reported, and deserve thoughtful attention on the part of all the friends of the Board.

	July, 1901.	July, 1902.
Donations	$55,266.91*	$40,703.44*
Legacies	5,502.94	44,040.57
	$60,769.85	$84,744.01

	11 mos., 1901.	11 mos., 1902.
Donations	$441,692.69*	$465,045.84*
Legacies	117,835.75	154,721.07
	$559,528.44	$619,766.91

* Not including receipts for the debt.

Increase in donations for eleven months, $23,353.15; increase in legacies, $36,885.32; total increase, $60,238.47.

The debt of the Board September 1, 1901, was $102,341.38. Receipts for the debt in July, not included in the above statement, $1,298.00; and for eleven months, $88,002.46. Pledges in hand are sufficient to meet this debt.

The above figures are disappointing in the receipts from the churches for July, the shrinkage being large. The receipts from legacies for the month are large, and place the legacy account equal to that of last year, for which we are glad. In order to equal the receipts of last year, the month of August, with which our financial year closes, must realize for us $80,000, and in order to meet the expenses, if the same as last year, we must secure at least $100,000 before the books close. The year ends August 31st, but in order to reach all parts of the country it has been the usage to hold the books open five or six days into September, and this will be done this year. We congratulate all our friends upon the opportunity here offered to make this year memorable in the gifts received as it will be in the work accomplished upon many fields of endeavor. The reports of successes in the missions are cheering in the extreme. We at home will certainly be the glad sharers in the triumphs of the gospel.

The Trend in China.

IT is another evidence of the enlightened character of Yuan Shih K'ai, who is now at the head of affairs in the Chinese government, that he has invited Rev. Charles M. Tenney, formerly a missionary of the American Board, to become superintendent of education in the great province of Chihli, in which are the cities of Peking and Pao-ting-fu. Doubtless there are many adverse currents and reactionary influences in the present political life of China, but there are incontrovertible signs of a strong movement in the direction of more liberal government, in sympathy with Western ideas. Is the Christian church sufficiently awake to the momentous character of the present time to take advantage of its opportunity for pressing forward in that empire its work for the Kingdom of God?

An Assistant Secretary.

THOSE who are most familiar with the growing work of the American Board have recognized the need of additional help at the missionary rooms. In almost every department there has been expansion, making new demands that cannot be met without an increase in the force. The Prudential Committee, after careful investigation, has appointed Mr. Henry Wade Hicks as Assistant Secretary, and we are glad to announce that he has accepted the appointment. Mr. Hicks, who was born at Oberlin, in 1872, is a graduate of Cornell University, in the class of 1898. Before his graduation he taught in the Normal School of the American Missionary Association at Macon, Ga., and since then he has been identified with the International Committee of the Young Men's Christian Association and with the Student Volunteer Movement. Latterly he has had charge of the Bible Study Department of the College Y. M. C. A. In these years of service with students and young people he has won most cordial approval, and has gained an experience which will be valuable in behalf of the Board's work among these classes which are now calling, as never before, for instruction and inspiration in missionary lines. The calls for addresses from students and young people's organizations are multiplying. The demand for literature, such as leaflets, sketches, histories, etc., adapted to different classes, has wonderfully increased within the last decade. Correspondence connected with the Forward Movement and with the special assignments of work and workers is increasing. The Board has formally adopted the policy of sending frequent deputations to its missions, involving often the prolonged absence of one or more secretaries from their posts. An assistant who can aid in the lines suggested as occasion may offer, is greatly needed, and those who have been most intimately associated with Mr. Hicks, like Mr. Mott, Mr. Beach, and Professor Bosworth, assure us that he is the man for the place. He expects to

MR. HARRY W. HICKS.

begin his service about October 1, and he will be cordially welcomed by the officers of the Board, and will, we are confident, bring new strength to its work.

Railroads in South Africa.

THE rapidity with which the construction of railroads in South Africa has been carried forward is very remarkable. It is now reported that the line between Bulawayo and Victoria Falls, on the Zambesi, is being rapidly pushed forward. Miss Gilson, of our East African Mission, who is now established at Melsetter, a new station of the mission, reports that very soon one can take a train at Cape Town and journey by rail the whole distance to Umtali, with the exception of a day's coaching. This is by way of Buluwayo and Fort Salisbury to Umtali, which is 100 miles north of Melsetter. There is also a railroad to Umtali from Beira, on the east coast. Melsetter is a township under the Rhodesian government, and is sixty-five miles north of Mt. Silinda. We hope to obtain before long a good map of this region which we can give to our readers. Distressing reports come from our East African Mission, of the ravages of a new disease which is carrying off the cattle in great numbers. It is not the rinderpest, which caused such havoc a few years since, but a disease the nature and cure of which are as yet unknown. Many of the large cattle owners at Melsetter and vicinity have lost nearly all their herds.

Eager for Work.

WRITING in mid-ocean, on his way from San Francisco to China, Dr. W. S. Ament alludes to his glad anticipations of participating in the work of building up the Christian civilization in the old empire. "I shall rejoice," he says, "when the walls of the old city of Peking heave in sight. I long for them as for hid treasures. The old city belongs to God, bought by the blood of the martyrs and tears of saints, consecrated by years of Christian labor. We want our heritage."

A Treaty Right Violated.

REFERENCE has been made in the public press to the difficulties which have arisen in the province of Shantung, China, in connection with the new university at Chi-nan-fu. This university was established by Yuan Shih K'ai, then governor of the province, but since transferred to Peking. The institution was planned on a very liberal scale, and Dr. Hayes was made the foreign president. Promise was given that the Christian students would not be required to conform to the regulation of the school in the matter of worshiping the tablets of Confucius. But the present governor has broken this promise, and a Christian student has been expelled for refusing to pay this homage. The case has been appealed to our United States Minister at Peking, who has notified the Chinese authorities that this act was in violation of the treaty with the United States, granting liberty to all Chinese who accepted Christianity, without being subject to restrictions not in harmony with their religious convictions. If, as the treaty declares, full toleration is granted to the

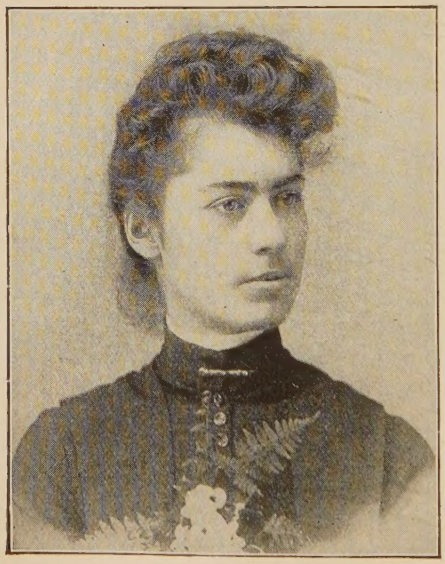
Chinese in the matter of accepting Christianity, it is clear that the requirement to render idolatrous worship cannot be legally enforced. The case is in adjudication at present.

The Trade of China.

It is a remarkable fact, brought to view in a recent report of United States Consul Goodnow, of Shanghai, to our government, that China, in matters of trade, seems to have recovered entirely from the depression of 1900, when the Boxer revolution was in progress. Notwithstanding other disturbing elements, such as floods in the Yang-tze Valley, the total imports into China of 1901 exceeded those of 1899, which up to that time was the banner year. The export trade was not quite so large as 1899, but a great increase over that of 1900. China certainly has a vast recuperative power, and this fact emphasizes the folly in the interests of trade of placing unnecessary barriers between the United States and that great empire. Our commercial interests, not less than our Christian principles, should constrain us to act liberally toward the Chinese, and avoid awakening their animosities.

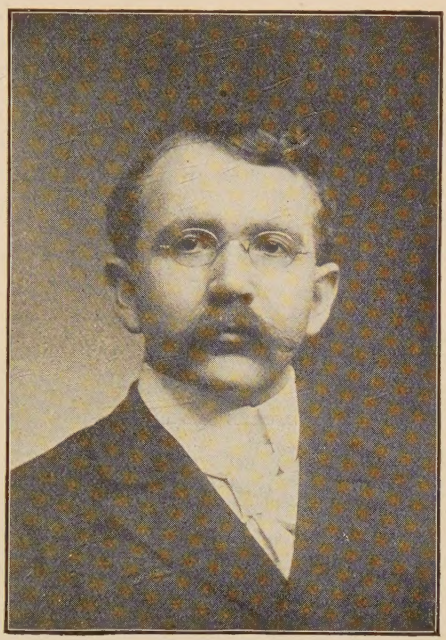
New Recruits.

Just as our last number was in the press, Miss Elizabeth B. Campbell sailed from Boston to join the West Central African Mission. A lady teacher has been greatly needed at Sakanjimba, in care of the school which Dr. Rose Bower has been maintaining in connection with her medical practice. Miss Campbell is from Duntroon, Ontario, and has taught for several years in the schools of that province. The testimonials received from her church and associates indicate the high esteem in which she was held among those who have known her. Her true missionary spirit was indicated by the alacrity with which she responded to the sudden call made upon her in view of the unexpected failure of one who was to have gone to this mission. In two weeks from the time of receiving her appointment, she sailed for England, expecting there to be joined by Mr. and Mrs. Fay on their way to Central Africa. We may also chronicle the going to Jaffna College of Rev. Bicknell, a recent graduate of Yale College and Seminary. Mr. Bicknell is not under appointment by the Board, but is engaged by the trustees of Jaffna College as a professor in that institution. He is accompanied by his wife, and though not formally set apart as missionaries, they will be closely allied with, and deeply interested in, the work of our Board in Ceylon.



MISS ELIZABETH B. CAMPBELL.

ANOTHER new recruit whose departure we can announce this month is Rev. Henry H. Riggs, son of Rev. Dr. Edward Riggs, of Marsovan. This is the third child of Dr. Edward Riggs to enter into missionary work in connection with the Board, and a fourth is under appointment and will soon be on her way. This makes nine descendants of Dr. and Mrs. Elias Riggs to engage in this service in connection with the American Board. Mr. Henry Riggs was born in Sivas in 1875, and united with the church at Marsovan in 1889. Coming to this country he studied in the academy at Northfield, Minn., and then he entered Carleton College, from which he graduated in 1896. His theological studies were pursued at Auburn Seminary, from which he has recently graduated. In 1891 he joined the Student Volunteers, but his purpose to become a missionary was formed long before that time. He will be located for the present at Cesarea. In the same vessel which carries Mr. Riggs will sail his aunt, Mrs. M. R. Trowbridge, who after her service at Constantinople in the care of her father and a subsequent furlough in the United States, now returns to Aintab to resume work at that station.



REV. HENRY H. RIGGS.

SHORTLY after this number of the *Herald* reaches its readers, the mission circle at Cesarea will be celebrating the eightieth birthday of Rev. Dr. Farnsworth, who was born August 29, 1822. A few weeks later, October 21st, Dr. and Mrs. Farnsworth will complete fifty years of married life, and on the 22d of next December, they will complete fifty years of missionary service. A host of friends in this land will be glad to join in congratulations to these honored missionaries. We have something in hand in reference to their years of service, but retain it for a future number, hoping some additional communication will reach us from Turkey.

A Jubilee.

THE young men and women who are setting out upon foreign missionary work are sometimes spoken of as consigning themselves to obscurity, as well as confining their powers to a limited sphere. One of our missionaries in China wrote recently: "It may be that the work in this beautiful, attractive, and crowded district is limited, as some have said to me, but as I have gone over it and looked into the unoccupied valleys where work could be done, I am convinced that it is limited only by the strength of one man, and the hours at his disposal."

A Limited Sphere!

A STORY has recently been told of an English official from Peking who was asked by a gentleman if he had witnessed any effects of Christianity upon the high officials of the Chinese empire. In reply, the official said that he had once asked a high mandarin if he had ever read the Bible. The mandarin returned to his inner room and brought back a book full of extracts from the New Testament, saying that he had copied from it the things which he most admired. Then laying the book upon the table, he put his hand upon it and said, "If only the people who profess this religion were to live in accordance with its precepts, this religion would spread all over the world."

A Mandarin's View of the Bible.

THE power of the gospel to awaken dormant faculties, and to inspire with new life those who are degraded intellectually and morally, has been witnessed in all Christian lands. But cases of this kind come more frequently under observation in uncivilized and pagan communities, where the light of Divine truth breaks suddenly upon souls sunken in ignorance and sin. Our missionaries frequently report such cases. Rev. Mr. Kilbon, of Amanzimtote, sends an account of one of the graduates from their theological school who when he came to them, five years ago, was barely able to spell out the words of his Bible. His mind was wholly untrained, and it was difficult for him to take in much or to give out what he had taken in. Little was expected of him, and he was frankly told that he could never expect to be given a certificate of graduation from the theological school. But he stayed on, supporting himself almost entirely. He was not turned away largely because he came from a purely heathen district, to which he might possibly return and be of some service. But filled with a new love and a great purpose, his powers awoke. He has proved himself a diligent and hard worker both with brain and muscle, and has given all his teachers great satisfaction; so that Mr. Kilbon can say, "We seldom have had greater pleasure in handing a certificate to one who has pursued a course in the school than we had in giving one to this young man." So in all lands, among all classes of people, the gospel of Christ awakens mind and heart, and inspires to a stronger and purer life.

The Transforming Power of the Gospel.

THE London Missionary Society, in view of its financial position and the deficit with which it is burdened, has determined that the expenditures of the present year shall be kept down to the average of the two preceding years. This will necessitate the reduction of about $20,000 on the appropriations, and the directors of the society, as well as its missionaries on the field, are sorely perplexed over the problem thus presented to them. One of their missionaries in China, writing of the situation, says: "The Board says you *must* not grow; but we cannot help it, because we are alive, and life means growth. If we did not grow we would be dead, and the mission might as well be given up, as it will only cumber the ground. God is with us, so growth is spontaneous and

The Necessities of Growth.

A CHRISTIAN AND A BUDDHIST PROPAGANDA IN MATSUYAMA, JAPAN.

BY REV. SIDNEY L. GULICK.

THE week from May 20th to 25th has been an important one for us. Fulfilling a pledge given us last November, Mr. Harada left his work in Kobe for a series of special meetings here. We also secured the help of Dr. Davis for the same period. Each of these gentlemen spoke thirteen times during these six days — a notable series of addresses. Even the bare list of topics is suggestive. Mr. Harada's regular sermons in the church were entitled: "Is not Religion natural?" "Honor all Men." "What is Eternal Life?" "The Development of the Spiritual Life." "Now is the Time of Salvation." Dr. Davis spoke on: "Duty to the Truth." "What is Sin?" "The Building of Character." "The Perfect Saviour." "The Three Steps of Faith."

THE RAILWAY STATION AT MATSUYAMA.

One afternoon, by request of the acting superintendent of the Normal School, both gentlemen spoke in the hall of that school to the entire body of students, Mr. Harada on "The Responsibility of Teachers," and Dr. Davis on "The Position of a Teacher." The preceding day fifty of these same students had come to our Y. M. C. A. Hall for two addresses, by Dr. Davis on "Spiritual Education," and by Mr. Harada on "Immortality." An unusually large woman's meeting listened to Dr. Davis on "Family Training," and to Mr. Harada on "Woman's Special Powers."

Dr. Davis's famous address on his "War Experiences" was made the occasion for inviting some two hundred of Matsuyama's élite. We secured a full and appreciative house. Although Mr. Harada had preceded him with his valuable discussion of The Special Characteristics of the Japanese and their Relation to Christianity, both gentlemen speaking over an hour each, the audience listened most attentively to the end. As a result of this series of meetings some seventeen persons decided to give Christian truth special study, signing application blanks asking for help. This does not mean that

they decided to become Christians, but only to become students of Christianity.

A rather notable series of Buddhist meetings was held simultaneously in the theater. Although an admittance fee was charged, sufficient numbers attended, we are told, to pay the lecturer from fifty to seventy yen each night. These meetings were held under the auspices of the Great Buddhist Alliance (Son-kō Hō-Butsu Kaku-Shū Dai-Dō-Dan = The Honor-Emperor Reverence-Buddha All-Sects Great Alliance), having its headquarters in Tokyo. I think it was this same Alliance which about two years ago addressed a Memorial to the Churches of Christendom in regard to the missionary work in China and the Boxer outbreak. We have no reason to think that these meetings were especially timed to oppose our meetings, though in fact they began the day after ours and continued several days longer. The program was widely scattered through all the streets by richly liveried men riding in jinrikshas, carrying brilliant banners and flags. This Buddhist campaign, it seems, was not limited to Matsuyama, but extended through the provinces, and was undertaken, as the program tells us, to make war upon and punish Christianity and "Tenrikyo" (a modern Shintō sect popularly reported to be highly immoral). Among the topics announced for discussion were the following: —

"Living Buddhism Fisticuffs the Priests."

"Discourse on the Dream of Civilization, A New Heaven and a New Earth and Paradise."

"Punishment for the Delusions of 'Tenrikyo.'"

"Regulate Christianity and the Salvation Army."

"An Analysis of 'The Fiery Wheel' and 'The Demons of Hell' (Buddhist dogmas)."

"A Journey over the Mountains and the River of Death."

"The Living Activity of Kwannon and Fudō (two Buddhist popular deities)."

"The Delusions of Christianity and 'Tenrikyo' make them National Foes."

"The Sinfulness of the Salvation Army's Anti-Licensed Prostitution Crusade."

"Is the Salvation Army a Lantern Carrier (helper) to Secret Prostitution?"

"The Immorality of Licensed Prostitutes Freely Stopping their Business."

"Proclamation of Buddhist Public Indictment of Christianity."

"Buddhist Sulphuric Acid for Salvation Army Electroplating. (=?)"

On one side of the program is the remark, "Whoever presents this ticket will gain admittance at reduced rates." It would be interesting to know more of the animus and aims and results of these meetings. Perhaps we shall hear later. One or two remarks have led me to judge that they have made little religious impression. Rather, I gather that the total impression left is that the campaign is to make money rather than believers. Still, the nature of the addresses and the fact that such crowds can be gathered to hear them, averaging 500 to 600 pay hearers each night, indicates something as to the religious status of multitudes here in Matsuyama.

I much regretted my inability to attend one or two of these meetings to see and hear for myself.

I may perhaps note at this point the fact that some two weeks preceding Dr. Davis's visit, two teachers from the famous Kei-ō Gijiku (the late Mr. Fukuzawa's school) came to Matsuyama and delivered two long expositions

SPINNING GIRLS AT MATSUYAMA.

of the moral teaching advocated by that illustrious leader and maker of New Japan. I had the pleasure and also the profit of listening to their lucid expositions. "Dokuritsu" and "Jison" (which they frequently translated into English as Self-Reliance and Self-Respect) formed the sum and substance of their moral theory. The new morality needed by New Japan is to be

found in these two words. Japan must get this new morality if she is to compete with the West. Japan has taken all the material elements of Western civilization possible; she must now take the non-material, especially the moral elements of the West. Emphasis was also laid on the necessity of making England, rather than France or Germany, a model for imitation. But imitation must be of principles, not of mere rules. Their closing words were that Japan must study the secret of the moral life of the West. Though not professing to be Christian, it was evident that in their moral ideals they were very close to us. Indirectly their addresses were very serviceable to the cause of Christ.

Many indications show that Japan is beginning to turn away from Europe and toward England and America for her solutions for the deeper problems and methods of life.

PEACE AND WHAT MUST FOLLOW IN SOUTH AFRICA.

BY REV. CHARLES W. KILBON, OF THE ZULU MISSION.

THIS land is in a state of great rejoicing. Peace has been proclaimed. The land has been filled with destruction and devastation. Enormous piles of money have been spent. Great has been the sacrifice of life. Homes have been desolated, houses burnt, families scattered, many deported beyond the seas. Readjustments are now the order, but at best how slow and sad will be the process! The English have been magnanimous in the terms of settlement, and they and the Dutch will no doubt live amicably together, and the future for both will be far better than the past.

Anticipations for the progress and prosperity of all South Africa run high. Preparations of all kinds are being made for the crowds expected to come. Natal is alive with interest, as are the other sections. She will no doubt have some addition made to her territory, but apart from this she is searching for every available nook and corner where to place the emigrants whose coming is looked for, even passing an expropriation bill that authorizes the government to force those who have unused land to sell it. Immense tracts of land are in the hands of companies for speculation. Government wishes to compel them to dispose of it for the benefit of the country. Even the work of the American Board is in some danger, for there is a strong sentiment abroad that would dispossess the natives of our mission reserves, in the midst of which, on glebe lands, stands the property of the Board, and among the inhabitants of which we, as missionaries, labor. We are not quite sure, till Parliament meets, just what course events affecting our work will take. We are on the watch.

But the war between the English and the Dutch is a small matter, and of brief duration, as compared with the greater and longer struggle coming between whites and blacks throughout all Africa. There is mutual animosity, and it grows. The white man is in Africa for *gain*, and the African must help on that end or stand aside. The generations of culture have given the

white man every advantage in his civilized equipment. The native body is a torpid mass, as the white man finds it, but it has the advantage of immense numbers and is awaking into restless activity, feeling its way into the new life it begins just now to see before it. Each race seeks its own, and each fails to understand the other, much less to seek, in the spirit of self-sacrifice, to bless and build up the other.

Nothing but the principles of the gospel in active exercise on both sides will avail to adjust the relations of black and white to each other. The missionaries Africa henceforth needs are not good preachers merely, but men who can apply gospel principles to social problems, — men who can see into the future with God's eyes, broadminded, statesmanlike, who can keep abreast of God's unfolding design in reference to the great African race, and work out that design together with him, — men with the faith, foresight and courage of the prophets of old. That there is a mission for the Africans to fulfill in the world among the races none can doubt. God has not created these millions for naught. Possibly it is to humiliate the white man; surely it is to glorify God. Is it not in the Divine purpose concerning Africa, as it was concerning the house of Judah and the house of Israel, as set forth by Zechariah? "And it shall come to pass that, as ye were a curse among the nations, so will I save you, and ye shall be a blessing."

May God greatly interest his people everywhere in Africa, in its present and its prospective time of need!

THE SILVER BAY CONFERENCE.

BY SECRETARY CHARLES H. DANIELS, D.D.

"BEAUTIFUL for situation," is the universal exclamation of those who come to the Silver Bay Hotel on the banks of Lake George. All its beauty has been made yet more attractive by the stimulating uses to which the hotel has been put by its generous proprietor, Mr. Silas H. Paine. The series of conferences held at this historic point during the summer for college girls, Young Women's Association workers, Young Men's Christian Association leaders, and the missionary conferences, have given it the character of a convention resort.

The second General Council of the "Forward Movement," which has just been held, has been quite equal in interest to that of one year ago, which was so fully reported in the *Missionary Herald*. The Council began on July 26th and continued through August 3d, and was under the leadership of Mr. Luther D. Wishard, ever alert, active, and enthusiastic. Three things may be said of this Council: the afternoons were given to recreation; the mornings were given to practical work along missionary lines; and the evenings to valuable Bible study.

The opportunities for recreation were most varied, consisting of tennis, baseball, boating, tramping, and mountain climbing. Happy hours were spent in these ways.

The missionary studies were of a practical kind. It was planned to do more than give the theories of missionary effort and organization: the methods were illustrated. For example, two study classes were conducted each morning, one on China, by Rev. H. P. Beach, and the other on Japan, by Secretary Daniels, the design being to help those present to start classes at home. Those classes had each an average attendance of above fifty. A good sample of a missionary concert was conducted. Practical discussions were had in regard to study classes, missionary literature, financial methods, etc., etc., under the direction of such leaders as Mr. Wishard, Mr. Hicks, Rev. H. P. Beach, and others. Addresses on great missionary themes were given by such experts as Rev. J. L. Barton, D.D., Rev. W. G. Puddefoot, Rev. C. J. Ryder, D.D., Rev. F. D. Greene, and Dr. John C. Berry. Through their words communion was had with our own land and its varied needs, with India, Africa, and China, with the great problems of Bible circulation and medical missions.

It is difficult to speak without seeming exaggeration of the hour of Bible study under the masterly leadership of Prof. Edward I. Bosworth, D.D., of Oberlin. On every evening in the week and on the two Sabbath mornings, he led the thoughts of the Conference searchingly and inspiringly along the varied lines suggested by his topic, "Jesus' Conception of the Disciple and His Mission in the World." There can be but one voice as to the great value of this part of the Conference.

As compared with last year, the attendance was slightly smaller, but there was no decrease in interest. The delegates numbered 171, of whom seventy-three were men and ninety-eight were women. Ninety-three churches were represented from fifteen states and Porto Rico. The state of Massachusetts led in the number of delegates, sixty being present. Fifteen pastors were in attendance. Prominent laymen, such as Dr. L. C. Warner, of New York, Judge J. H. Perry, of Connecticut, Geo. E. Tucker, Esq., of Massachusetts, and C. W. Osgood, of Vermont, participated actively in the Conference; also four missionaries of the American Board, Mr and Mrs. Ransom and Miss Hance, from Africa, Rev. Geo. H. Hubbard, of China, and Miss Blowers, of Porto Rico, missionary of the A. M. A.

The outcome of such a Conference at least for those who were present and those whom they may influence, will be: (1) a greater zest for the study of the Bible; (2) a greater interest in the great facts of missionary work at home and abroad; and (3) a more thorough intelligence as to the pressing need of stimulating thought and effort along these lines in all our churches until every one shall be alive with Biblical and missionary enthusiasm.

WORLD-WIDE EVANGELIZATION THE URGENT BUSINESS OF THE CHURCH.

THE above is the title of the volume issued by the Student Volunteer Movement containing the report of its Fourth International Convention, held at Toronto, Canada, February 26 to March 2, 1902. Almost everything con-

nected with the Volunteer Movement has been so surprising that we ought not to have been surprised at the size and contents of this report, yet we confess we are. Nothing so extended or so valuable had been looked for. Here are nearly seven hundred large octavo pages filled with matter of great value bearing upon the vast work of missions. We have been profoundly impressed by the contents of this volume, and especially by the dominance of the spiritual tone which pervades it. The convention opened with two notable addresses, here printed in full, in which the special topic of missions is scarcely mentioned. Prior to all consideration of needs and methods, prior to all study of fields and forces, there was presented the underlying truth that each Christian, before entering upon God's work, should first come into close and personal touch with the Lord Jesus, in a total surrender of will and heart to him, so that he shall fill the soul with his life. It seems to have been under the control of this thought that the convention was conducted. Papers and addresses on distinctively spiritual themes were interspersed amidst the reports and discussions of each day, and in the reading of them it is easy to credit the accounts given at the time as to the exceptional elevation in the tone of the Toronto Convention.

We have no room to refer in detail to the various papers brought together in this volume. They strike us, so far as they have been examined, as papers of high order. There is no undue exuberance or effervescence such as might perhaps have been anticipating from a convention composed in such large degree of students and young people. There was intense earnestness, but sobered by careful study and by devotion to Christ. The counsels given the Volunteers were such as will surely lead to a wise use of their powers and opportunities.

Aside from several addresses upon "The Unevangelized Millions," no less than 200 pages in the volume are given to accounts of different sections of the world in which missions are prosecuted. Of these, China has thirty-two pages; Africa, twenty-three; Burma, Ceylon, Siam, and Laos, seventeen; India, twenty-six; Japan and Korea, eighteen; Turkey, Syria, and Egypt, seventeen; Jewish Missions, seventeen. Thirty pages are devoted to the "Education of the Home Churches," and thirty-four to the consideration of the financial aspect of the enterprise. Where there are so many papers of rare excellence, it seems almost invidious to name any in particular, yet we cannot help referring to Mr. Mott's paper on "The Need of a Forward Evangelistic Movement," and Mr. Speer's on "The Abounding Resources of the Christian Church." Would that these and other papers in this mine of wealth on missionary themes could be read and pondered by Christians throughout the world! Pastors and churches should by all means get the volume.[1]

The report on "The Progress of the Volunteer Movement," presented by Mr. John R. Mott, gives a concise history of the origin and extent of the

[1] It may be obtained by addressing Student Volunteer Movement, 3 West 29th Street, New York City, at the low price of $1.50, postpaid.

Movement, and brings out some facts of deep interest concerning the methods employed and the results already accomplished. It is stated that so far 1,953 Volunteers have sailed for some foreign field, going out in connection with about fifty different missionary societies. Surely this Movement is of God! Though its primary reference is to the "regions beyond," it yet means much to the churches at home. It is stated that more than one-half of the members of the 325 Study Classes organized by the Movement are not Volunteers, though some of this majority may become so. But if not, they will become missionary pastors and members of the churches at home, intelligent and active in efforts to bring the world into subjection to Christ.

Allusion should be made to valuable Appendixes, especially those giving a list of books for a "General Missionary Library," and "Outlines for Missionary Meetings." The Index to the volume is quite remarkable for its fullness and exactness, enabling the reader to turn at once to any point presented in any of the papers. The whole makeup of the volume reflects great credit upon Rev. H. P. Beach, under whose editorial supervision it was prepared.

LOSSES AT CONSTANTINOPLE.

Our mission station at Constantinople has of late been greatly afflicted in the death of two prominent Armenian pastors, both of whom were greatly beloved.

Rev. Avedis Asadourian was born in 1842, and became a Christian while he was yet a lad. He decided to enter the ministry, and pursued his theological studies at Aintab. He was called to become a teacher in the theological school at Marsovan, where he served with zeal and success for ten years. He then entered upon pastoral work at Constantinople, where he has served for twenty-eight years. Rev. Dr. J. K. Greene writes of him: —

"He was an esteemed and beloved pastor, devoted and efficient, of excellent judgment and spirit, patient and gentle. He was unwearied in his labors for the poor, the sick, and bereaved. Especially since the terrible events of August, 1896, he has been an angel of mercy to the decimated, plundered, and impoverished Armenian community at the head of the Golden Horn, where he lived. In short, as pastor, adviser, and friend he was invaluable to us, and, alas, he was the *fourth* pastor which the Protestant Armenian community of Constantinople has lost within ten years."

At the funeral of Mr. Asadourian there was a large company of not only Protestants, but Gregorians and Greeks, all manifesting the deepest sorrow over the loss of this faithful Christian minister.

Since Dr. Greene wrote as above, another sad blow has come to the Protestant community in the death, July 10, of Rev. Arakel Bedigian, pastor of the Langa Church, of Constantinople. He was but forty-three years of age, and in the height of his usefulness. Mrs. E. D. Marden, who for some years has been laboring near Pastor Bedigian in Constantinople, writes thus of him: —

"Young in years, he was still younger in spirit, and by his gentle nature attracted all classes to himself. In a peculiar way he won and retained the affection of his people, both old and young. Being intensely sympathetic, he was able to enter into the personal life of each individual, and to gain intimate relations with all. He was the center, the inspiration, of the young people of the congregation. They were always ready to accept his suggestions, quick to anticipate his wishes, and valiant in his service. And, indeed, none hesitated to do him service! During his last long and weary sickness, he expressed one day a wish for water from a certain spring at a distance from the city. One of the brethren rose from his chair, and at the cost of several hours of travel brought the longed-for draught. And not only by the Protestant community was he respected and loved. By his writings, published in the Armenian journals, he reached large numbers whom he never saw, and from unknown peoples in distant places have come expressions of love and thanks for help received from his written words.

"Truly a good man has gone out from among us! The little Langa Church has suffered many times and oft, but they have never realized before how bitter sorrow can be, and how heavy the hand of affliction may press."

Dr. Greene reports that at the funeral of Pastor Bedigian an immense company from all parts of the city and from Nicomedia assembled to bear witness to the universal love and esteem in which he was held. Even the Armenian Patriarch sent two vartabeds to express the sense of loss felt by the Gregorian community. May God raise up other laborers as wise and devoted as were these pastors!

WHY SEND MISSIONARIES TO THE BULGARIANS?

BY REV. CHARLES F. MORSE, FORMERLY OF THE EUROPEAN TURKEY MISSION.

This question has often been asked, and with special frequency since the capture of Miss Stone and her associate by the brigands in European Turkey. It should be borne in mind that the Bulgarians in accepting Christianity under King Boris in A.D. 861, did not do so voluntarily. It was forced upon them by royal decree. The nobles rebelled, but King Boris overcame them and with great cruelty and slaughter compelled the reception of the new religion. But the Christianity which he forced upon them was of the corrupt form prevalent in the tenth century. The gods and goddesses of the Greeks were early replaced by the saints of the church. Everything in nature and every profession and business had its patron saint to whom prayers and offerings were made. The saints were the intercessors, and more prayers were offered to them than to God. Their number was so great that nearly half the time was taken up with the observance of saints' days, which became literally feast days — days of carousing and idleness. The intercessory and atoning work of Christ was lost sight of, and in its place fasts, penances and formal prayers were substituted. The Bible was found only in the churches and was not understood by the people. Its meaning was perverted. Baptism

was made to mean regeneration, and repentance, penance. When they read the declaration that God commandeth all men everywhere to repent, it only stimulates them to do penances with greater zeal. If they read, "The blood of Jesus Christ cleanseth from all sin," they understand the wine in communion.

The missionaries also were necessary for the education of the Bulgarians. When the mission of the American Board was commenced in 1858, there was not a single Bulgarian school. Then a boys' school was opened at Philippopolis and a girls' school at Eski Zaghra. This stimulated the Bulgarians to open schools in the principal towns. In Eski Zaghra a girls' school large enough to accommodate two hundred pupils was opened, and teachers from our school were employed. Pupils came from all parts of Bulgaria and returned, to open schools in their own towns. The example of the larger towns was followed by the smaller municipalities, so that schools sprang up all over Bulgaria. Nothing like it has been known in history. The Bulgarians had no school books. The missionaries translated for their own schools our best American school books, and these were beautifully printed by a Bulgarian company in Vienna, so that in ten years the Bulgarians had as good school books as we had in America forty years ago. In many lands the missionaries have to educate readers, but not in Bulgaria, for they already existed. There may be those who, in view of the fact that no great numbers have been enrolled as Protestants or church members, will regard the work as having made but little progress. A fair number have been enrolled. But the Bulgarians are intensely patriotic and look upon such enrollment as treachery to their own country. Yet they read everything prepared by the mission and are becoming enlightened without being aware of it, and the time may come sooner than among the Armenians when there will be revivals of real spiritual power in the Bulgarian churches.

When the first missionary went to Sophia it was not known that there was a single Protestant Bulgarian. A leading Bulgarian came to the missionary and said, "You had better go home, for should you stay here till you die, you will not make a single Bulgarian convert." The missionary replied, "The time is coming when there will be a large evangelical church in Sophia, and more than that, the time is coming when all Bulgaria will be evangelical." For several years now there has been a large evangelical church in Sophia with a weekly audience of four or five hundred; also a Bible-house, a Young Men's Christian Association Building and a Protestant Book-store, exerting their influence through all that region. The same is true of other stations and outstations and there are now the sixteen churches with their thirteen hundred members and three times that number of Sabbath attendants, besides a hundred native helpers and colporters disseminating the truth everywhere. Probably half a million of Testaments and Bibles have already been put in circulation. The Bulgarians are not prejudiced against the Bible because it is published by the mission, but regard it as their own precious Scriptures given them by St. Cyril and Methodius. Mention should be made of two excellent Training Schools and the Printing Press.

To one who can remember when there was not a single Protestant Bulgarian, the progress seems wonderful. It is a well known fact that the Bulgarian government has been largely influenced by the missionaries and by the education given at Robert College. Dr. N. G. Clark, years ago, said, "The Bulgarians have the most liberal constitution of any government in Europe."

The Bulgarians are a part of the great Slavic race. Books and tracts in Bulgarian can be read by educated Russians and these books and tracts are carried by students into the universities of the North, and it would not be strange if some great reformer should arise, exerting an influence like that witnessed in the great reformation of the sixteenth century. Can there be any question as to the propriety of sending missionaries to the Bulgarians? The work has been well begun. The strategic points are occupied by a noble band of missionaries. The work has only to be pressed when, possibly sooner than anticipated, "All Bulgaria will be evangelical."

LETTERS FROM THE MISSIONS.

West Central African Mission.

THE FIRST BIBLE WOMEN IN THE MISSION.

MRS. STOVER reports from Bailundu that six Bailundu women, after hearing of woman's work in other times and lands, came voluntarily to offer their services and get instructions. They are to begin in a very simple way; reading the Bible to their visitors, taking it when they go to other villages, and carrying a message to the sick. Mrs. Stover is to hold with them a monthly meeting to hear reports, and for prayer and conference, and she asks prayer for this humble beginning.

Twelve converts were received to the Bailundu Church at the last communion, and there are joyful tidings of faithful work at the outstations of Epanda as well as at the central station of Chilume. At Epanda there are fifty pupils in the school and as many at another village. The number of people coming to live near the missionaries is constantly increasing.

THE NATIVE PASTOR OF CHILUME.

Of Keto, the pastor, Mrs. Stover writes: —

"Dear man, how you would love him! How hard he works, how bright and cheerful he is, how he grows in grace! When Mr. Stover is absent during the week, Keto has the preaching service the following Sunday. Not long ago he gave a sermon which it would be hard for a white man in the mission to improve. The audience of nearly five hundred people was spellbound. With the exception of an occasional cry from a baby, there was absolute silence. I do not know when I have been so held; it was truth faithfully presented in a *fine* way. I felt like crying all the time. He is doing faithful work in teaching as well. Keto's daughter Rebecca was intensely shy before her mother's death; since then she has developed wonderfully. Dora, the younger, is very bright and a happy, joyous child. Her mother used to say, 'Dora's laugh is like medicine to me.' She is very clear in her stand for Christ. Mr. Stover says her prayers and remarks always do him good and seem so much like a mature Christian. Sara is totally different, a little fly-away, but she is only a child, and I keep my eye upon her. Last, but

not least, their boy Stover is a fine fellow, very affectionate and the apple of his father's eye. We have such a lot of nice children."

SOME NATIVE CHRISTIANS.

Kalito is a young man whose foot was frightfully mangled by the accidental discharge of a gun some months ago. His life was even in danger, but by the skill of Dr. Rose Bower and the good nursing of Mrs. Stover he was saved. Of him Mrs. Stover says: —

"Kalito is a busy, happy man. One day I said to him, 'How little you thought, those first days when you were suffering so, that this very gunshot wound was sent as a blessing to you.' He choked so that at first he could not speak; then he said, 'I cannot talk of it, Ondona. My heart is full. Gladly do I look upon the suffering when I think of all that it has brought to me and mine.' I think I have seen in Kalito one who really and truly *thirsts* for God's word. His wound is nearly healed. He attends the evangelist's classes, teaches in Sunday School, and leads the afternoon prayer meeting on Sundays. He reads the English Old Testament a great deal, and last Sunday he did something which was never done by an Ocimbundu before; he translated from the English Old Testament into Umbundu, and did it well. And now his cup seems full. His wife, his wife's sister and his nephew have all taken a stand for Christ. The help he is getting from Bible-study and Christian work here will be of unspeakable value to him when he returns to his home at Epanda.

"Nanjese too, is one of my joys. She is a spiritual Christian. She is very frail; we are careful of her, and she frequently refers to her lack of strength and thinks she has not many years to spend here. But she says, 'It is all right, whether my life is longer or shorter; I am ready to go at any time. I have no fear; the Lord is my Redeemer.' Such testimony before those who have such fear of death is worth a great deal.

"Four young men from the village of Ulika are members of the Chilume catechumen classes. They have to walk twelve miles every Sunday and Wednesday, but are always on hand with well-learned lessons. What a revelation there will be to many, in the day when those who scoff at missionary effort and those who slight their many privileges shall stand by the side of some of these. How I pity them."

THE MISSION SCHOOL AT CHILUME.

"The following program is carried out daily by Mrs. Webster: At 6.30 A.M. school with eight women for Bible study; 8.30 to 10.30 or 11, Kindergarten with seventy children; 12.45 to 5.45, main school for boys and girls numbering 160. Mrs. Webster never misses four services on Sunday, and has one of the catechumen classes on Saturday afternoons. . . . Mrs. Moffatt, a trained kindergartner from the Canadian station at Chisamba, has done a grand kindergarten work at Bailundu this past year; and now, knowing that she should not be here another year, she has taken six of our young lads to train as helpers. This she does in the afternoons when Mrs. Webster goes to the school and I to the dispensary. In the evenings the six lads come to me to learn the motion songs, drills, marches, etc. How they do enjoy it, and they are a great help."

East Central African Mission.

OPENING OF NEW STATION AT MELSETTER.

THE two stations of the American Board in this mission have been Mt. Silinda and Chikore, but north of these two places and on the way to Umtali, is Melsetter, which is a township of Southern Rhodesia, with the offices of the local officials. The settlers in Melsetter have greatly desired a school like that which Miss Gilson has maintained at Mt. Silinda, and they have arranged for her transference to that place, providing her support and school premises, consenting fully that the school shall be conducted in all respects on the lines accepted by the mission. This is practically opening another station, with support provided from outside. The school is already open and bears the name of Chimanimani, and is in a prosperous condition. Writing from Melsetter, May 15, Miss Gilson speaks hopefully of the outlook and says: —

"I have with me this term one of our Christian boys and his wife. Jonas had been here but a few days when a native in government employ asked that he be taught to read. Soon another boy came to me to work for less than he had been receiving, that he might learn. After finishing his day's work Jonas goes out in the evening for this class which has been attended by several of the boys working in Melsetter. The boy who first asked to be taught is now ready to begin the Testament and wishes to buy one. On Sunday Jonas holds service at the police camp or at a krall a short distance from the town. I hope the time is not far distant when one of our Christian boys may be located here, partly supported by the Mt. Silinda Church and laboring under the direction of the mission for the natives in the town and on some of the farms within easy access. One or two of the farmers would be in hearty sympathy with such a work. Mr. Martin, who lives only seven miles away, when in the Free State employed at his own expense a Basuto evangelist to labor among the natives on his farm.

"Is it not significant of God's thought for this country that the work of educating Europeans in the southeastern part of South Rhodesia is chiefly in the hands of missionaries — American Wesleyans at Umtali, Dutch Reformed Mission Society at Victoria, and the American Board half way between these two places."

Zulu Mission.

THE WORK OF WOMEN.

MISS MARTHA J. LINDLEY, who is rendering most excellent service in the Inanda Seminary, writes the mission letter for June, in which she speaks thankfully of the gifts made for the hospital fund. She refers to a good deal of criticism throughout Natal upon the missionaries and the converts, and to some friction in some of the churches. Yet there are many things that make them very joyful. Of the labors of some of the native women she writes: —

"I would like to tell you about our three Evangelists, Phebe, Emma Dube and Nombede. They have for years been going about and have led many to Christ. Last week they asked me to accompany them to their new preaching place. So last Sunday I took our dear Nomakopi and two good singers with me. We started about seven o'clock A.M., and after a two hours' walk, we came to a village scattered over the hill ridges. The first houses belonged to East Indians, then came the Zanzebarees. About thirty-five years ago, an English man-of-war captured a

Portuguese slaver, filled with people in chains who subsequently were liberated in Natal. They have kept together and seem to have prospered and are living in comfortable, upright houses. I counted in our congregation fifty-three, and there were many more who wanted to come, but for many reasons they were not there. All were nicely dressed and looked clean and happy.

"We first had Sunday School, to teach them to sing hymns and to learn verses, and then taught the A, B, C, to all who said they wanted to be able to read the Bible. I had in my class five oldish men, just turning down the hill of life. They were most interesting to me — they were earnestly seeking for a 'belief.' They had lost faith in their old superstitions and had sent word to Inanda Christians that they wanted them to come to teach them their belief. They said to me, 'We have no religion. *We want one.*' The headman, called the Induna, said to me, One Sunday a Trappist Priest came, and said he wanted to teach us; that he would come and live here; he gave us a picture of the Virgin Mary and a cross and left, and has never come back since; but he told us to pray to the Virgin a great deal, because by a woman sin came into the world, so only by the prayers of a woman can we be saved.'

"We had a long service in most glaring sunshine. Not a tree anywhere near, and the day was uncommonly warm for the 1st of June, but we quite forgot the sun. I wish you could have heard us women! Five of us in turn feeling that we had brought Jesus, to give *Him* to them for life and for eternity! We meant to leave Him with them. What a grand gift to give them! Some told us that they '*now* accepted Jesus' or 'chose Him.' A few, with very bright eyes said, 'Manje u Jesu *u Wami.*' ('Now Jesus is Mine.')

"We hope this new door will be opened very wide, and that they will build a schoolhouse. They speak Zulu very well, but amongst themselves they spoke Swahili, their native language which they called 'Zanzibaree.' Nomakopi told them most graphically 'How she found out there was a God, a Creator.' She noticed that when the grass was burnt, it grew again, — she saw life in birds and animals, a different life from what she felt in herself. She also saw that man-made things grew old and if her blanket was burnt, it did not have a spring-time to be restored. So she began to see God in his works, and when she heard of Jesus, then she knew how he loved us.

"Mrs. Dorward's 'Mothers' Meetings' are remarkably well attended at Amanzimtote. There is great hope of good things to come, through the prayers of those women. I enjoyed the three meetings I had with them very much. We are full of thankfulness that peace reigns once more. The Governor has sent a request that the 8th, *i. e.*, next Sunday, be set apart as a day of Thanksgiving on all the Mission Stations and outstations."

A QUICKENED CHURCH.

Mr. Wilcox, who is now at Amanzimtote, sends an interesting account of a day of prayer and fasting called by the church of that place, in view of difficulties and dissensions which had arisen, and in the hope that a better state of things might be the result. Continuous meetings were held, accompanied by confessions and promises of reformation. Liberal contributions were made to cover pecuniary obligations which had been neglected a long time, and new plans were devised for the station and outstation work. Among other results Mr. Wilcox states the following: —

"We had a grand day at Umbumbulu, receiving eleven members. The disaffected members seemed to be reconciled, and the pastor affirmed that there is everywhere praise and thanksgiving

for the reconciliation. At Amanzimtote we also had a grand day for the communion, taking in twenty-nine members and restoring two, making over forty additions to the church. The Sunday school has been reorganized and is now much better attended, as are also all the meetings. We have a Sunday morning prayer meeting, a meeting for preachers and Sunday school teachers. Plans for two preaching circuits have been laid out. We have an inquirers' class which now numbers over fifty members here on the station, besides those at the outstations, which will bring the number up to over 150. Some have thought that we took in too many members into the church. But when you know that there have been no additions for over a year, that we have had over five weeks of protracted meetings, with three evangelists from abroad, that these forty were selected out of over 150 who have signed written pledges to renounce all for Christ, and not one, I believe, who has not had a hope of salvation for more than a year, it does not seem to be a very large number. So far as we know, all the members who had been breaking the rules as to drinking, confessed in the meetings and promised to abide by the rules in the future, and there is no evidence that any have not done so. So you see how abundantly God has answered prayer."

Western Turkey Mission.

CESAREA AND OUTSTATIONS.

DR. FARNSWORTH, under date of June 28, reports another of his extensive tours, during which he traveled 381 miles in twenty-eight days, visiting fourteen outstations and receiving sixteen persons to the churches. This trip was taken in connection with the agent of the American Bible Society, a very happy arrangement, as Dr. Farnsworth thinks. Early in the tour they passed through the great wheat growing country, between Cesarea and Yozgat, and the prospects of the crop were excellent. Later, from lack of rain, the prospect became very alarming, and the price of flour went up fifty per cent, and the wheat merchants closed their granaries, expecting a further rise. But just in time to save the crop the rain came, all anxiety disappeared, and prices fell to a very low figure. The reports Dr. Farnsworth gives of Soongoorloo and Yozgat and Roomdijin are very cheering, large congregations being present. Of the closing exercises of the schools at Talas, Dr. Farnsworth writes: —

"Hitherto we have had no place appropriate for the commencement exercises of these schools. Last year a temporary tent was put up on the tennis ground adjoining the girls' school. That proved such a success that we have now, at considerable expense of both money and labor, a good tent that will serve us many years. Thursday, June 19, the commencement exercises of the Girls' Boarding School were held there, with an audience of about 800. They were admitted by ticket. How many more would have been present had a general invitation been given we do not know. A year has been added to the course and hence there were no graduates. The next day the commencement exercises of the boys' school were held in the same place with perhaps a little larger audience. Four young men graduated. Nearly all the examinations were very satisfactory, showing good work on the part of both teachers and pupils.

"With the commencement of the Girls' Boarding School Miss Closson closed her connection with that institution, and her thirty-five years of missionary life. She has received many loving testimonials from her old pupils and from others. She has endured all the

burdens she has been compelled to carry this last year, better by far than we supposed possible. She has been a most efficient and self-denying worker, and has put all her energies of soul and body into the school, and a good deal of money that it seems to us she should have reserved for her own support in the coming years. She is worthy of all praise.

"Both these schools have had a good year, and their prospects were never better than now. It is a cause for gratitude that Miss Longhridge has been here long enough to get a pretty good understanding of the work. We are glad that others are to be here so soon to share with her the burdens.

"Miss Burrage has just closed a successful year of kindergarten work in the city and is now here with us in Talas. As the only missionary in the city she finds much to do besides the school work, and her labors are highly appreciated. The prospect for a kindergarten training class in the fall is good."

Central Turkey Mission.

THE MARASH SEMINARY.

Dr. Lee, under date of June 9, writes: —

"We are nearing the close of our educational year. The Academy has continued as usual and graduates a class of six. By some inexplicable providence we come through without debt, though for the past ten years we have hardly ever seen our way through the financial year in advance. In the Seminary a class of twelve leave us this month. Our usual high standard of preparation has been maintained and appears to be much appreciated by the students. In my own department I have given them a weekly lesson in Biblical Sociology of the Old Testament and New Testament, a subject first introduced with this class, and one which has proved unexpectedly fruitful. It has carried the students' thoughts out into fresh lines which I am confident will aid them in their work. As the preacher's work is continuously with society as well as individuals, the more he knows of the former the better will he plan out his work. The members of the class are nearly all spoken for by the churches and yet will not meet all the needs within and without the mission. A new order of men is increasingly filling the pulpits of the mission and the older preachers, with their limited preparation and inability to read English books freely, are rather going to the wall. The candidates for the incoming class promise fairly well, and applications are on hand from the Eastern Mission also."

Marathi Mission.

THE ORPHAN BOYS AT SHOLAPUR.

Messrs. Hazen and Gates, of Sholapur, under date of June 20, send a report of their orphanage work, from which we make the following extracts: —

"One event of the past six months caused us some excitement and not a little anxiety. The plague broke out in Sholapur, and during January and February raged severely, but gradually disappeared with the coming of the hot weather. Our mission buildings are all outside the town, with the exception of the church, and there was not great cause for fear on our part, yet with so many under our care, there was always the possibility of infection from outside

being brought into the compound and spreading the dread disease amongst the boys. At one time, there was quite a panic among the boys, because dead rats had been found in some of the houses. Thirty or forty came one morning, begging to be sent away. Some few ran away from fright, but we succeeded in allaying the fears of the rest, and after a little they became accustomed to the danger. One boy was taken to the plague hospital as a suspected case, but he appeared to have nothing worse than pneumonia, and after a short detention was sent back again. In the town there were, at the height of the epidemic, as many as thirty deaths a day recorded. As many as two-thirds of the people left their houses and lived in grass huts out in the open fields. The shadow of danger hung over us for some time, but we were spared, none of our children, and none among our native Christian community, being taken with the disease.

"During the holidays, a hundred or more boys remained, and we had to provide work for them, and some instruction each day. It was hard for us to leave them for our own vacation at the hills, but we are fortunate in having trusty helpers to leave in charge. It was very pleasant on returning from Mahableshwar to see the general good health of the boys. Some of the smaller ones were looking very poorly when we went away, and to have them looking so much better after the hot weather was cheering. In fact, the hot season seems to be the most healthful time of the year for the natives. Few of them ever have sunstroke, and the heat burns up the germs of disease afloat in the air, and at the same time, compels people to sleep out of doors, instead of in close, stuffy rooms. The plague, which flourishes everywhere during the cold season, diminishes with the approach of the hot season. Bombay is now more free from plague, I think, than at any time for some years. With the rains come colds and fevers, and other ills in their train.

"We are glad to be able to report progress in the literary education of our boys. Most of the orphans came with no previous training, and it has been slow work getting those who were old when they came to learn. We intend to have everyone go as high in school as he is capable of doing well. Most, probably, will not do much more than learn the three R's, before it will seem best to set them at some steady work. A large number have just now, at the reopening of school, been promoted to higher classes. It is a pleasure to note the development of some. They have improved physically, mentally and morally, during the time that they have been here, and they show themselves appreciative of efforts on their behalf, and respond to appeals to their higher nature in a manner that is truly encouraging. There is stuff in many of them, we are sure, if they can only have the proper training to bring it out."

Foochow Mission.

EFFICIENT NATIVE AGENTS.

MR. SMITH, of Ing-hok, writes of his surprise at the character and ability of the native preachers he finds in his district: —

"With Mr. Beard and Mr. Hodous, I have taken another trip through the interior part of the district to find the same earnest attention — the schools crowded, and the work in every way full of rich promise.

"I feel as I come to know the preachers that this district is blessed in wise, spiritual-minded Christian leaders. They are an able and consecrated body of men, and I should not fear to have them

compared with an equal number of country preachers, even in New England. They are men who demand the very best we can give of intellectual and spiritual food. Today we had communion at the church here. It was the first communion the preacher had ever conducted, (or the missionary either). The communion service was preceded by a sermon that we all agreed would have been notable for its power, depth and earnestness in any pulpit of any land. It was on the death of Christ, and so deeply was the preacher moved that I wondered at times if he would be able to complete the service. It was no wonder the large congregation that filled every seat of the Woodin Memorial Church was held and uplifted, so that we all remarked the unusual and intense interest that held even the many heathen to the close.

"Such are the men with whom we are happy to work. Such men mean the regeneration of China, in spite of reactionary movements and of blunders of diplomacy — in spite also of plotting empresses.

"There is a great demand everywhere for Christian books. No less striking is the position of some of these buyers. I recall several teachers of heathen schools who purchased a number of portions of the New Testament to introduce into their heathen schools. Another class of men came and bought a full set of books that make plain what Christianity is. They lived at least twenty miles from any chapel.

"We have opened a boys' day school here at Ing-hok city, and within two weeks it was so crowded that we were obliged to rent another room. We now have twenty-five boys in the school, and as they attend all the church services they make a substantial addition to our regular congregations. We hope that ere long the plans for a boys' boarding school may be carried out."

GROWTH AT SHAO-WU.

Miss Frances Bement writes of some of the difficulties attending work at Shao-wu, but is able to add, "I cannot believe there is a finer place in the world to work than Shao-wu, with all its difficulties. The work was never so promising as it is today." The following are some of the details that she gives: —

"Mr. Walker has spent fully two months in making tours, visiting all the more distant chapels. The Boys' Boarding School with over thirty bright, promising boys is an honor to the mission. The day schools were never in such good condition as they are now. At the beginning of the year Miss Walker took charge of those in the distant villages, since it would be more convenient for her to visit them with her father, and I could not easily leave the Boarding School for so long a time. I continued looking after those in and near Shao-wu, except the one for boys at the East Gate, which Mr. Hinman looks after in connection with his boarding school. Owing to the fact that women's work, so far as my sister and I are concerned, was moved into the city the first of the year, I opened three new day schools there; two at the North Gate, one for boys and one for girls, and one at the South Gate, with eighty-two pupils. I am pleased with the fact that we have good teachers in all of these schools and have asked the Board for no extra money to help carry them on.

"There is an interesting Junior Society of Christian Endeavor in each of the six day schools under my care, from which the one hundred and forty-five pupils in attendance are getting much good. My personal teacher, who has become an earnest Christian, acts as superintendent of these societies, and he is proving himself an admirable

Junior Superintendent. Each afternoon he attends a meeting, just making the rounds each week. He goes a little before the time for the meeting, and thus is able to examine the work of the pupils for the week. The salary of the teachers depends upon the number of pupils who pass the required course of study for the year. In this way each teacher is desirous of having a good record. Many, however, have a higher motive than this.

"The chapel, which I spoke of opening in my last letter, is starting out nicely. There are such crowds, I have at times to take the stools out from under the beds in the boarding school for seats and then let a number stand. But they are very attentive. The audience often numbers over three hundred, all packed into that old house, built over two hundred years ago. We are self-supporting from the first, and more. At the end of the first three months, after paying expenses, we have over six dollars in the treasury waiting to build a new chapel.

"My sister's dispensary is not yet ready to be used. She continues to dispense from the seven by ten foot woodshed, and has from twenty to fifty patients a day. The new building will be ready for her in the fall. The foundation for the main building for the Girls' School is just about finished, and now we are waiting for bricks and money. I do not believe we shall have to wait long."

North China Mission.

REBUILDING AT PEKING.

As before reported, the work of rebuilding at Peking is going on prosperously, and the following extracts from a letter from Mr. Stelle will indicate what is being done. The officials have acted very generously in aiding to secure property needed to complete the mission compound. Mr. Stelle says: —

Three stores on the corner, where our new street chapel now stands, were imperial property, and under ordinary circumstances could not have been purchased. Then there was a temple standing on the street front which had long been in disuse, and this the authorities deeded to us. Besides this they changed the site of their police station, taking a building which we put up for them a few hundred feet to the west, and giving us in exchange the old site to complete our compound. The rest we purchased from private owners.

"The new street chapel, situated on the corner of the wide street and the land which forms our eastern boundary, is already finished and promises to be a great success. It is a one-story building, of plain design, which contains a few Chinese features, and is most pleasing to them. It is easily accessible from the street, and those within are invitingly apparent to all passers by. We shall use this for all the services until our new church can be erected. It will be a happy transition to larger things. To worship and have all of our services thus almost on the street, will give an openness and nearness which ought to help both those without and us within.

"Adjoining the chapel on the main street and west is a site which we plan for the bookstore. The American Bible Society formerly had their bookstore adjoining our street chapel. After that property was purchased by us last summer, the Bible Society purchased a site on the main street just west of our compound. They feel with us that the street chapel and bookroom are mutually helpful and ought to be adjoining. Their agent, Mr. Gammon, has just received a gift of $1,000 gold, from an American

gentleman, recently here, for the building of this bookstore and reading room in Peking. We hope that it will result in an attractive store next to the chapel, with a bright reading room, comfortably furnished, adjoining in the rear. If the Bible Society has charge of the store, we shall hope to coöperate with it by supplying one helper, so that the competent Chinese who is in charge of the bookstore and acting as personal adviser for those frequenting the reading room, may be free to assist a little at times in the preaching in the street chapel. There will be an entrance from the chapel to the bookstore, and we hope to have the life of the two places really connected."

While all the members of the mission have entered heartily into this work of building, Mr. Stelle makes special mention of the labors of Dr. Ingram who has borne the heaviest part of the burden.

Japan Mission.

A WORKERS' CONFERENCE.

Dr. Albrecht, of Kyoto, reports that, at the invitation of the faculty of the theological department, a Workers' Conference was held for a week preceding the close of the Doshisha Theological School.

"The morning sessions, always beginning with a half hour of prayer, were given to a consideration of the general topic, 'The Triune God,' a topic especially timely in view of recent discussions in some religious magazines here. Lectures were given on the following subtopics: 'God, the Father,' by Pastor Harada, of Kobe; 'The Self-Consciousness of Christ,' by Rev. S. L. Gulick, of Matsuyama; 'The Church's Consciousness of Christ,' by Dr. Learned; 'The Holy Spirit,' by Pastor Miyagawa, of Osaka; 'How to Think of the Trinity,' by myself. Questions were freely asked after each lecture, thus enhancing their value to the brethren present.

"The evening lectures gathered around the general topic, 'The Messages of the Prophets for Today,' Pastor Utaki, of the M. E. Church South, interpreting the Message of Isaiah; Pastor Aburatani, of our Shijō church, that of Micah; Pastor Koki, of Osaka, that of Jeremiah; Professor Aoki, of our own theological department, speaking on Ezekiel; Dr. Hail, of the Cumberland Presbyterian Church, on Zechariah. Questions of criticism were mostly laid aside, and each speaker presented the prophet standing among the people of today, delivering his message of warning or of encouragement.

"The afternoons were given to social gatherings and free discussions among the workers themselves. For men who have to stand the year through in isolated places, with salaries too scanty to allow of the purchase of books, such a gathering is of great value. The intellectual stimulus, combined with the wider fellowship, bears fruit in more efficient service. The faculty of the theological department gladly takes upon itself the additional labor, and only regrets that lack of funds forbids making the attendance more general; at present it has to be confined to the immediate vicinity of Kyoto."

Micronesian Mission.

THE GILBERT ISLANDS.

In our last number an extended account was given by Dr. Rife of his tour through the Marshall group. We now have in hand a report of Mr. Walkup concerning the Gilbert Islands. The

Training School, as is well known, for both the Marshall and Gilbert students is on Kusaie, and Mr. Channon, in his report of the school, speaks of the year as one of great trial, chiefly because the schooner, the *Carrie and Annie*, has not been able to carry the scholars back and forth to their homes. An annual visit seems to be necessary for the best discipline of the school, for weeding out the undesirable students whom, either because of their characters or incompetence, it is not best to retain. Under these circumstances it has been difficult to maintain discipline and the spiritual life of the school. Nevertheless, Mr. Channon can report that "classes have completed the regular work of the year in the Bible, homiletics, theology, geography, physics, physiology, and the elementary branches." A little paper, the *Mann Raoi*, has been issued regularly every three months, beside Sunday School Lesson Papers for the islands, etc., the entire work in the press room having been done by members of the school. The pupils number forty-five; four of them have completed their studies and are awaiting an opportunity to reach their island work.

Mr. Walkup reports that his touring was much interrupted since he was asked to use his little vessel, the *Hiram Bingham*, for a tour of the Marshall group, to take supplies to the laborers there. Nevertheless, he reports he has made two full tours of the Gilbert group, and on a third tour he visited all the islands but three. On the first of these tours he visited the London Mission in the southern Gilberts, spending a Sabbath with Rev. Mr. Goward, of the London Society, on Onoatoa and Peru. On Nonouti, accompanied by Rev. Mr. Teraoi, he ordained Mr. Uatioa, who has been a teacher for thirteen years and has lived a blameless life. The value of the auxiliary power on the *Hiram Bingham* is seen from the fact that Mr. Walkup says that by its use he was several times saved from drifting away in the equatorial current, which often ran at the rate of three knots an hour. There have been sad lapses on the part of some of the teachers, shown either in indolence or immoralities. However, the book sales and the contributions amounted to more than the previous year, and at many islands the people are waiting for Bibles. Of the work in the several islands we give some notes from Mr. Walkup's report.

Butaritari. The Roman Catholics are putting up a large building here, having eleven nuns and five monks. A new couple from Kusaie is now stationed here, and two teachers at the outstation are good men and the work is growing slowly. At *Makin* and *Kiebu* the teachers have been careless and have neglected the work, and there is little to report of a favorable character.

On *Marakei*, Rev. Mr. Nauto has held well his large school and congregation, and made a gain of fifteen in the church. The outstation schools are small, but there are 250 regular attendants at church. At Apaiang, though there are three teachers, the work is not holding its own. On *Tarawa*, at the central station, under care of Rev. I. Teraoi, and at an adjacent village, there is good progress, but in the twenty other villages there have been no gains. The work on *Maiana* has been greatly hindered by the conduct of the rulers, who have led the people into heathenism and Romanism until they are thoroughly demoralized. There are but sixteen Christians on the island, which is a sad summary of the results of thirty years' work.

There is not much that is cheering from *Apemama*, where an unfaithful teacher and his wife have hindered the work. Notwithstanding this, the congregations have averaged 115 and the church membership is seventy-four. The gifts have amounted on an average to over three dollars for each church member.

From some of the other islands reports are far more encouraging. *Aranuka* has

had a teacher for only three years, yet it furnishes a record not to be ashamed of. The population of the island is 215; the average attendance at church, 100; thirty-one have been added to the original eighteen members of the church. The officials have been moral and faithful, and no heathenism shows itself openly. *Kuria* has had a teacher but six months, yet out of the population of 150 there is a congregation of sixty. There are thirteen candidates for church membership.

"On *Nonouti*," Mr. Walkup writes, "we have work in all except one district, and could start there by having a teacher from Kusaie. Rev. S. Uatioa is the head, with only one other teacher from Kusaie and now a boy assistant from Kusaie. But eight persons from the church are helping in as many villages. This is the missionary church of the group, with twenty of its members teachers, or the wives, and ten at Kusaie in training; twenty-nine have been received by baptism, and the schools and congregations are the most encouraging of any of the large islands." On *Tapituea* one of the teachers proved unfaithful, but Mr. Tabwia has kept the work well in hand. Some organizations in the church meet regularly, and send out and support teachers.

In summing up his report Mr. Walkup enumerates the annoyances that have stood in the way of their work: First, the failure to secure a large vessel in place of the *Morning Star;* second, the restrictions placed by the British Resident; and third, the presence of so many Roman Catholics, scattered over the group (twenty-three men and twenty women). The encouraging features are the large sale of the Scriptures (twenty-three Bibles and 239 New Testaments); second, the reception of 125 by baptism, and the restoration of seventy-two; third, the consistency of the lives of some of the islanders. In view of all this Mr. Walkup can say, "We cannot be ashamed of the gospel in the Gilbert Islands.'

Spanish Mission.

AFFAIRS IN SPAIN.

MR. GULICK, under date of July 2, writes from Biarritz of repeated visits to the outstations and to Madrid, and then refers to affairs in the kingdom: —

"On the 17th of May the young king took the oath of allegiance to the constitution of the country, and Spain was launched on a new chapter of her very varied history. So far as present indications are concerned, there seems to be little reason to think that there may be any special change in governmental matters for many years to come — but who can tell? As Spaniards themselves say, theirs is the country of *vice versa.*

"In many respects Spain is enjoying large prosperity: money is abundant and many industries are unusually flourishing; but at the same time there is bitter complaint that Spanish capitalists will not use more freely their hoarded treasures in developing the industries and commerce of their country than they do, leaving a very large percentage of the larger undertakings to the initiative and prosecution of foreign capital. The last proof given that money is not lacking in Spain, is the fact that last month a large loan was negotiated by the government, which was subscribed for in a single day for more than ten times the amount sought by the government. Ten million dollars of this was subscribed in our little town of San Sebastian, with some 33,000 inhabitants, and with very few local industries. Still, at the same time, it must be confessed that the laboring classes and those engaged in small industries share very little in the larger pros-

perity of the higher classes, and are made to bear an immensely disproportionate part of the expenses of the various governments, that seem slow to devise any reform that shall better their condition."

NOTES FROM THE WIDE FIELD.

AFRICA.

THE BAROTSE KING. — The Barotse king, Levanika, of whom we have heard much in connection with the French Mission on the Zambesi, has long eagerly desired to visit England, and has now had his wish gratified, as the public prints have announced. An employé of the British Government was charged with conducting him and four of his people to the Cape, where Colonel Harding, who represents the Chartered Company at the Zambesi, waited to escort him to London to attend the coronation of King Edward, care for him while there, and return him to Africa. M. Coillard, at Levanika's request, accompanied him for the first stage of the journey, surrounding him with a fatherly care and solicitude. "Since then," says the *Journal des Missions*, "M. Coillard has not ceased to pray for Levanika; and all the Zambesi missionaries, as they write, are alike occupied." "I wish," writes M. Coillard, "to pass over into the heart of Christians something of the solicitude which devours me like a fire. I ask you earnestly to put the matter of Levanika's spiritual interests upon the conscience of all those who pray."

Levanika reached Southampton on the 24th of May, and on the 29th was presented to King Edward, who received him cordially. While awaiting the coronation he has been the guest of Colonel Harding in Dorsetshire. In June he came to London, where he enjoyed meeting M. Jalla, one of the Zambesi missionaries who is in Europe on furlough, and who can talk with him in his own language. He also met many English Christians who have affectionate relations with French Protestantism. In this distinguished and sympathetic circle all has been calculated to do him good.

The British and Foreign Bible Society gave this African king a reception on the 23d of June, at which Lord Aberdeen presided. After a few words of greeting, his lordship presented Levanika with two beautiful Bibles, one in English, the other in the Barotse language, saying, "The truths of the Bible are eternal; we know that you have already accepted many of them, for your own good and the prosperity of your country." Levanika received the volumes without a trace of emotion upon his countenance; evidently he was paralyzed by the spectacle of this foreign assembly and by the impossibility of his understanding a single word. Who would recognize, asks the *Journal des Missions*, in this still, vigorous but peaceable man the cruel despot before whom everybody trembled?

MISCELLANY.

BIBLIOGRAPHICAL.

The Tragedy of Pao-ting-fu. An Authentic Story of the Lives, Services, and Sacrifices of Presbyterian, Congregational and China Inland Missionaries who Suffered Martyrdom at Pao-ting-fu, June 30 and July 1, 1900. By Isaac C. Ketler. F. H. Revell Co. Pp. 400. $2.00, net.

Pao-ting-fu will be remembered in China as the scene of a most heroic testimony for the Lord Jesus Christ — the graves of those noble martyrs, American, English, and Chinese, will be honored throughout all time.

Pao-ting-fu is a city of more than 100,000 inhabitants. It is surrounded

by the best kept wall to be found in North China — forty feet high, and wide enough at the top for two mule-carts to pass each other. It is the head of navigation for river boats, which bring from Tientsin all sorts of merchandise. There it is laid down, 150 miles from the coast, and thence it is distributed far away into the interior. It is also the largest and most active city on the great highway from Peking to Central China. For centuries this great cart-road has been thronged with travelers and merchandise, and now the railroad, laid on that same highway, emphasizes the importance of this city as a commercial center.

Pao-ting-fu is also the capital of Chihli, the most honored province in China — a province as large in population as Italy, or all of our Southern States combined. It is the center of political interests for that whole province. It was the official residence of Earl Li, who was for one-third of a century China's greatest statesman. It is now the residence of Yuan Shih-Kai, who succeeds Li as the viceroy of that province.

Missionary work began in that city twenty-nine years ago with the residence of two unmarried missionaries of the American Board. After twenty years of foundation laying and of successful work by the American Board, the China Inland Mission began a station there; and a little later the American Presbyterian Board followed, and that great commercial and governmental center has also become the center of a widespread and most thorough missionary evangelization.

In the volume before us, President Ketler, of Grove City College, has given us the fascinating story of heroic missionaries who labored in that city for many years, and during those years passed through the culminating experiences of the grand struggle of Chinese idolatry and superstition and corruption against Christianity and education and justice. In that struggle they laid down their lives, and with other native Christians sealed the undying testimony of Jesus Christ to the truth.

The story is vividly and truthfully told, and no one can read it without a great uplift of soul. It is the memoir of heroes of the faith widening out into the history of that eventful era as seen through the experiences of the Christian church at Pao-ting-fu. While written by a Presbyterian and in the interests of the Presbyterian Mission, it does justice to the interests of the other missions, presenting our work and the character of our beloved martyrs in fitting words.

In reviewing this book, one cannot but regret that the United States Government should have turned a deaf ear to all entreaties for succor while succor could have reached the doomed city, and for redress, when the storm was over, leaving it to English and German and French forces to administer solemn punishment for the terrible crime. That punishment, as administered, has already produced a healthy and most favorable sentiment in all the region of Pao-ting-fu toward Protestant Christianity and its adherents, and the missionaries who preach it.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

For the West Central African Mission: That whatever occurrences may have arisen the work of the mission may not be interfered with; that the native Christians may not be drawn into excesses of any kind; that the ruling officials may be just and merciful in their government; and that our missionaries may be helpful in their relations to the people and the authorities. (See page 353.)

For the Treasury of the Board: That during these closing weeks of the financial year the willing gifts of the Lord's people may dispel all fears of a deficit; so that the

hearts of our missionaries shall be cheered and the Lord himself shall be glorified.

ARRIVALS ABROAD.

June 17. At Durban, South Africa, Rev. and Mrs. F. A. Bunker and Miss Fidelia Phelps.

June 23. At Kobe, Japan, Rev. George Allchin.

June 28. At Bombay, India, Rev. Edward Fairbank and wife and Dr. Lester H. Beals.

June —. At Oorfa, Central Turkey, Miss Effie Chambers.

May 31. At Tientsin, China, Rev. Mark Williams.

June 14. At Peking, China, Rev. W. S. Ament, D.D., and wife.

ARRIVALS IN THE UNITED STATES.

July 15. At Victoria, B. C., Miss Harriet E. Parker, M.D., of the Madura Mission.

July 17. At New York, Mrs. Etta D. Marden, of the Western Turkey Mission; Miss Grace H. Knapp, of the Eastern Turkey Mission, and Miss Lucile Foreman, of the Central Turkey Mission.

July 28. At New York, Miss Sarah A. Closson and Miss Susan D. Riggs, of the Western Turkey Mission.

August 9. At Boston, Rev. C. C. Tracy and wife, of the Western Turkey Mission.

DEPARTURES.

July 30. From Boston, Miss Flora A. Fensham, returning to the Western Turkey Mission.

July 28. From Vancouver, B. C., Mrs. I. J. Atwood, returning to the Shansi Mission.

August 9. From New York, Mrs. M. R. Trowbridge, returning to the Central Turkey Mission, and Rev. H. H. Riggs, to join the Western Turkey Mission. (See page 359.)

August 13. From Boston, Miss Harriet L. Cole, returning to the European Turkey Mission, and Miss Annie M. Barker, returning to the Western Turkey Mission.

Record should have been made in our last issue of the sailing from San Francisco, on June 14, of the *Carrie and Annie*, on the annual voyage to Micronesia.

DONATIONS RECEIVED IN JULY.

MAINE.

Alfred, Cong. ch.	10 50	
Bangor, 1st Cong. ch., toward support Rev. C. S. Vaughan,	50 00	
Boothbay Harbor, M. A. B.	10 00	
Brewer, 1st Cong. ch.	9 38	
Bridgton, 1st Cong. ch.	20 20	
Bristol, Cong. ch.	22 21	
Camden, Mrs. R. C. Howe, 1; Miss H. A. Mansfield, 1,	2 00	
Garland, Cong. ch.	5 00	
Gray, Cong. ch.	1 50	
Greenville, Union Evan. Cong. ch.	5 00	
Hiram, Cong. ch.	2 26	
Jackman, Cong. ch.	2 00	
Kenduskeag, Cong. ch.	10 00	
Norridgewock, Friend,	10 00	160 05

NEW HAMPSHIRE.

Acworth, Cong. ch.	3 47	
Charlestown, Cong. ch.	8 00	
Chester, Cong. ch.	13 55	
Concord, S. E. Merrill,	2 00	
Dover, 1st ch. (of which 100 from E. R. Brown), toward support Rev. F. W. Macallum,	128 00	
Exeter, 1st Cong. ch.	56 56	
Hancock, Cong. ch., 9; Y. P. S. C. E., toward support Rev. J. H. Pettee, 3.65,	12 65	
Hanover, Mrs. Charlotte O. Blaisdell,	5 00	
Haverhill, Cong. ch.	20 25	
Hillsboro Center, Cong. ch.	3 00	
Hollis, Cong. ch.	13 55	
Hopkinton, Cong. ch.	21 25	
Manchester, F. Mabel Winchell,	10 00	
Meriden, Cong. ch.	13 25	
Portsmouth, North Cong. ch.	177 79	
Warner, Cong. ch.	10 30	498 62

VERMONT.

Berlin, Cong. ch.	25 00	
Burlington, 1st Cong. ch., toward support Rev. Wm. Hazen, 100; Friend, 5,	105 00	
Dorset, Mrs. Marcia B. Fuller,	10 00	
Greensboro, Rev. R. J. Barton,	5 00	
Manchester, Miss E. J. Kellogg,	5 00	
Plainfield, Cong. ch.	2 51	
Rochester, Cong. ch.	15 34	
Rutland, Mrs. James Barrett, in memory of Mrs. Lewis W. Hicks,	20 00	
St. Johnsbury, 1st Cong. ch.	10 00	
Saxtons River, Cong. ch.	14 00	
South Hero, Cong. ch., Dr. W. W. Styles,	5 00	
South Hero, and Grand Isle, Cong. ch.	8 50	
Springfield, Mrs. A. S. Grow,	2 00	
Waitsfield, Cong. ch.	15 00	
Waterbury, Cong. ch.	17 71	
West Brattleboro, Cong. ch.	18 62	
——, Cash,	2 00	280 68
Legacies. — Essex, N. Lathrop, add'l,		10 00
		290 68

MASSACHUSETTS.

Amherst, Amherst College, Mis. Soc., toward support Rev. E. Fairbank, 900; South Cong. ch., toward support Rev. E. P. Holton, 15.61; Mrs J. H. Sweetser, 25; Mrs. L. A. Ward, 10, 950 61
Andover, Free Christian ch., 56.70; Rev. James H. Babbitt, 10; Rev. W. L. Ropes, 10, 76 70
Auburndale, A teacher, 5 00
Berlin, 1st Cong. ch. 10 00
Bernardston, Goodale Memorial Cong. ch. 2 45
Billerica, Cong. ch. 6 00
Boston, Y. P. S. C. E. of Pilgrim ch. (Dorchester), toward support Dr. F. C. Wellman, 25; 2d ch. (Dorchester), 101.57; do., Everett H. Sharp, 100; Eliot ch. (Roxbury), a mite-box for W. C. Africa, 6; Mrs. Greenleaf, 5; Friend (Dorchester), 2; Mrs. Geo. E. James (Dorchester), .25, 239 82
Campello, South Cong. ch., toward support Rev. H. P. Perkins, 300 00
Chatham, Cong. ch. 6 00
Chesterfield, Cong. ch., toward support Rev. C. T. Riggs, 6 39
Chicopee, Lilla M. Harmon, 5 00
Clinton, German Cong. ch. 9 00
Concord, Trinitarian Cong. ch. 28 74
Dalton, 1st Cong. ch., to const. Mrs. Sidney M. Torrey, Carrie M. DeFal, Mrs. Flora M. Allen, May C. Van Teusen, John Burnside, H. M. 500 00
Danvers, Maple-st. Cong. ch., of which 396.64 toward support Rev. Frank A. Lombard, 494 24
East Cambridge, An anarchist, 5 00
Enfield, Cong. ch. 50 00
Fitchburg, Rollstone Cong. ch., 19; do., Miss L. E. Rice, 5, 24 00
Foxboro, Bethany Cong. ch. 16 11
Georgetown, 1st Cong. ch., Member, 2 00
Gilbertville, Trin. Cong. ch. 117 78
Gloucester, Trinity Cong. ch., 75; do., Friend, 5, 80 00
Goshen, Cong. ch., toward support Rev. C. T. Riggs, 25 00
Great Barrington, 1st Cong. ch. 61 00
Greenwich, Cong. ch. 12 00
Griswoldville (Coleraine), Mrs. F. W. Damon, 1 00
Hadley, 1st Cong. ch. 26 54
Hingham, Cong. ch. 10 00
Hinsdale, Cong. ch. 63 95
Holyoke, 2d Cong. ch., 253.70; 1st Cong. ch., 72.90, 326 60
Housatonic, Cong. ch. 15 00
Lancaster, Cong. ch. 27 90
Lawrence, Lawrence St. Cong. ch. 75 00
Lowell, Pawtucket Y. P. S. C. E., toward support Rev. J. H. Pettee, 16.70; Friend, .25, 16 95
Lynn, Central Cong. ch., toward support Mrs. J. K. Browne, 53 13
Malden, 1st Cong. ch., 274.80; Swedish Cong. ch., 1.50, 276 30
Mansfield, Cong. Sab. sch., toward support Rev. W. H. Sanders, 5 05
Marion, Mrs. Sophia M. Luce, 10; Friend, 1, 11 00
Medway, Village ch. 26 90
Melrose, Ortho. Cong. ch. 50 00
Melrose Highlands, Mrs. Helen M. Gulliver, 4 00
Methuen, 1st Parish Cong. ch. 108 44
Middleton, Cong. ch. 28 34
Millbury, 1st Cong. ch., toward support Rev. E. C. Partridge, 57 84
Montague, 1st Cong. ch. 25 00
Newburyport, Prospect-st. ch. 26 31
Newton Centre, 1st Cong. ch., of which 358.76 toward support missionary, 446.78; F. A. Gardiner, 5, 451 78
Newton Highlands, Margaret J. Guild, 50 00
North Adams, E. M. H., for E. C. Africa, 50 00
Northboro, Rev. Albert D. Smith, 2 00
North Brookfield, 1st Cong. ch., Friend, 5 00
North Carver, Cong. ch. 13 00
Northampton, 1st Cong. ch. 300 28
North Wilbraham, Grace Union Cong. ch. 14 95
Palmer, 2d Cong. ch., for Vadala Mission, 71 58
Paxton, Cong. ch. 15 00
Peabody, Susan Mills, 5 00
Petersham, Elizabeth B. Dawes, 100 00
Reading, Cong. ch. 40 00
Salem, Tabernacle Cong. ch., of which 100 toward support Rev. D. S. Herrick, 102 50
Scotland, Mrs. S. O. Keith, 2 00
Shrewsbury, Cong. ch. 15 00
South Deerfield, Cong. ch. 38 77
South Grafton, Union Cong. ch., toward support Rev. E. C. Partridge, 75 00
South Hadley Falls, Cong. ch. 16 62
South Royalston, 2d Cong. ch. 11 22
South Weymouth, Old South Cong. ch. 13 00
Southwick, Cong. ch. 3 00
Springfield, South Cong. ch., for Marash Sem., 150; Olivet Cong. ch., 15.35; Thank-offering, 25, 190 35
Sudbury, Mrs. Lucy S. Connor, 20 00
Wayland, Trinitarian Cong. ch. 12 54
Wellesley Hills, 1st Cong. ch., 18.27; Mrs. Beatrice Codwise, 5, 23 27
Wenham, Cong. ch. 13 00
West Barnstable, Cong. ch. 20 00
West Boxford, Cong. ch. 8 39
Westhampton, Cong. ch. 3 00
West Medway, 2d Cong. ch. 15 26
Williamstown, Ch. of Christ in the White Oaks, 3 00
Worcester, Union Cong. ch., 20; Immanuel Cong. ch., 8, 28 00
Wrentham, 1st Cong. ch. 17 00
———, Vacation offering, 50 00—6,067 60
Legacies. — Northampton, Numan Clark, add'l, 20 00
6,087 60

RHODE ISLAND.

Kingston, Cong. ch. 5 00
Pawtucket, Cash, 35 00
Providence, Beneficent ch., Mrs. E. F. Luther, 25; Henry A. Atkins, .90, 25 90
Thornton, Cong. ch. 5 00
Westerly, Pawcatuck Cong. ch., for Bardezag High School, 100 00——170 90

CONNECTICUT.

Ansonia, Ger. Cong. ch. 3 25
Bethlehem, Cong. ch. 35 00
Bridgeport, Edward Sterling, 10 00
Bristol, 1st Cong. ch., toward support Rev. Chas. C. Tracy, 143 72
Canaan, Pilgrim Cong. ch. 27 16
Chaplin, Cong. ch. 19 00
Chester, Cong. ch. 17 60
East Hampton, Cong. ch. 26 21
Fairfield, Benj. Betts, 50 00
Franklin, Cong. ch. 6 08
Guilford, 1st Cong. ch. 50 00
Hadlyme, Cong. ch. 17 62
Hartford, A. M. M. 40 00
Kent, 1st Cong. ch. 10 37
Lebanon, Exeter Cong. ch. 12 85
Litchfield, 1st Cong. ch. 88 36
Meriden, Centre Cong. ch. 50 00
Middletown, 1st Cong. ch. 41 77
Milford, Mrs. Chas. A. Smith, 2 90
Naugatuck, Cong. ch. 25 00

New Fairfield, Cong. ch. 2 21
New Hartford, North Cong. ch. 60 00
New Haven, Dwight-pl. ch., toward support Rev. W. S. Ament, 100; Mrs. A. W. Heermance, 25; Arethusa E. Merwin, 4, 129 00
New London, 1st ch. of Christ, toward support Rev. C. N. Ransom, 122.87; Pri. Dept. of Sab. sch. of do., for do., 2.20, 125 07
Newtown, Cong. ch. 8 00
North Branford, Cong. ch. 3 78
Norwich, Elizabeth B. Huntington, 5 00
Old Saybrook, Cong. ch. 8 55
Plantsville, Cong. ch. 15 45
Plymouth, George Langdon, 5 00
Ridgefield, 1st Cong. ch. 28 36
Salisbury, Cong. ch. 60 00
Saybrook, C. S. Ingham, 10 00
Seymour, Cong. ch. 9 08
Somers, Cong. ch. 15 60
Somersville, Cong. ch. 51 41
South Norwalk, 1st Cong. ch., toward support Dr. and Mrs. H. L. Underwood, 126.05; do., Jacob. M. Layton, for do., 52, 178 05
Southport, 1st Cong. ch., toward support Rev. W. B. Stelle, 672 25
Thomaston, 1st Cong. ch., 17.03; Swedish Emmanuel Cong. ch., 2, 19 03
Torrington, Maria Norton, 30 00
West Hartford, 1st Ch. of Christ, of which 150 toward support Rev. H. G. Bissell, 222 70
Wethersfield, Cong. ch. 34 00
Windham, Cong. ch., of which 25 from South Windham Branch, 78 05
Windsor, Edwin S. Smith, 2 00
Woodmont, Miss F. A. Robbins, 25—2,449 73

Legacies.—Cheshire, Henry Gaylord, by George Keeler, Trustee, add'l, 4,000 00
Greenwich, Solomon Mead, less expenses, 39,281 57
Somers, Amanda A. Glover, by W. P. Fuller, Ex'r, add'l, 50 00—43,331 57

45,781 30

NEW YORK.

Albany, Friend, 35 00
Angola, Miss A. H. Ames, 5 00
Brooklyn, Miss E. Beckingham, 5 00
Buffalo, Niagara-sq. Y. P. Pilgrim Band, for catechist, Madura, 10; Lewis G. Rogers, 10, 20 00
Busti, The late Eli Curtis, 3 00
Coventryville, Cong. ch. 11 00
Elbridge, Cong. ch. 20 60
Mt. Sinai, Cong. ch. 9 46
New Village, 1st Cong. ch. 4 00
New York, Broadway Tabernacle Cong. ch., Member, 500; Trinity Cong. ch., of which 10 from James M. Whiton, 21.50; Port Morris Cong. ch., 5; Mt. Hope Cong. ch., 30; Homer N. Lockwood, 30; A friend, 50, 636 50
North Collins, 1st Cong. ch. 10 86
Patchogue, Frances C. Brown, 10 00
Poughkeepsie, 1st Cong. ch., toward support Dr. G. C. Raynolds, 100 00
Riverhead, Cong. ch. 18 67
Rochester, Mr. and Mrs. Geo. W. Davison, 25 00
Saratoga Springs, New England Cong. ch. 20 00
Sherburne, 1st Cong. ch. 34 82
Syracuse, Geddes Cong. ch. 14 00—982 91
Legacies.—New York, George D. Sweetser, add'l, 579 00

1,561 91

NEW JERSEY.

Englewood, Mrs. Peter McCartee, 5 00
Newark, Belleville-av. Cong. ch. 10 00
Summit, Dr. Caldwell Morrison, 1 00
Upper Montclair, Christian Union Cong. ch., toward support Rev. Chauncey Goodrich, D.D. 300 00—316 00

PENNSYLVANIA.

Centreville, Cong. ch., K. E. Soc. 16 00
Lansford, 1st (Welsh) Cong. ch. 7 44
Renovo, Swedish Cong. ch. 3 00
Wilkesbarre, Miss Whittemore, for native catechist in India, 12 00—38 44

DISTRICT OF COLUMBIA.

Washington, Mt. Pleasant Cong. ch., 25; 1st Cong. ch., 5, 30 00

NORTH CAROLINA.

Montreat, ——, 2 50

ALABAMA.

Haleysville, Union Grove Cong. ch. 1 00
Kymulga, Cong. ch. 1 05
Sulligent, New Prospect Cong. ch. 1 82
Talladega, Cong. ch. 47 05—50 92

MISSISSIPPI.

Moorhead, Friends, 10 00

TENNESSEE.

Deer Lodge, Cong. ch. 2 07
East Lake, Cong. ch. 28 50
Memphis, Strangers Cong. ch. 19 60
Robbins, Plymouth Cong. ch. 5 00—55 17

INDIANA.

Fairmount, Cong. ch. 5 00
Indianapolis, North Cong. ch. 16 85
Terre Haute, Plymouth Cong. ch. 4 00—25 85

MISSOURI.

Bonne Terre, 1st Cong. ch. 21 75
De Soto, Cong. ch. 8 50
St. Joseph, Tabernacle Cong. ch. 46 81
St. Louis, Pilgrim Cong. ch., 88.10; Bethlehem Cong. ch., 5, 93 10
Springfield, Miss J. L. Graf, 30 47—200 63

OHIO.

Cleveland, Pilgrim Cong. ch., 100; Hough-av. Cong. ch., 29.85; H. C. Haydn, 10, 139 85
Elyria, 1st Cong. ch., toward support Dr. H. N. Kinnear, 125 00
Freedom, 1st Cong. ch. 5 00
Hudson, Cong. ch. 9 00
Jefferson, Cong. ch., K. E. Soc. 25 00
Ruggles, Cong. ch. 30 75
Youngstown, John J. Thomas, of which 40 for a native preacher Madura, and 30 for do. Zulu, 70 00
Windham, 1st Cong. ch. 9 58—414 18

ILLINOIS.

Batavia, Cong. ch. 37 40
Champaign, 1st Cong. ch., to const., with other donations, MRS. L. G. SCHLENK, H. M. 72 70
Chicago, 1st Cong. ch., 35.04; Leavitt-st. Cong. ch., 36; University Cong. ch., 25; Mont Clare Cong. ch., 12.50; Warren-av. Cong. ch., 5; Forest Glen Cong. ch., 5; St. Jacobi Cong.

ch., 2.24; Y. P. S. C. E. Union Park Cong. ch., toward support Rev. F. E. Jeffrey, 20; F. H. Tuthill, 25; Rev. Solomon Clark, 10, 175 78
Creston, Cong. ch. 7 76
Dundee, Cong. ch. 7 50
Evanston, 1st Cong. ch., toward support Rev. D. C. Greene, 76 15
Galva, Cong. ch. 37 16
Grossdale, Cong. ch. 6 45
Kemper, Cong. ch. 5 50
Kewanee, H. T. Lay, 125 00
Lee Center, Cong. ch. 8 00
Lombard, 1st Cong. ch. 5 00
Mendon, Mary C. Bray, 1 00
Normal, Cong. ch. 3 15
Oak Park, 2d Cong. ch., toward support Rev. C. A. Nelson, 90.70; 1st Cong. ch., toward support Rev. R. Chambers, 57.34, 148 04
Peoria, Miss M. H. Bradley, 5 00
Plano, Cong. ch. 2 00
Port Byron, Cong. ch. 5 10
Rockford, J. W. Briggs, 10 00
Rollo, Cong. ch. 19 00
Rosemond, Cong. ch. 14 00
Tonica, Cong. ch. 4 62
Woodstock, Cong. ch. 5 00
———, An Illinois friend, 100 00——881 31

MICHIGAN

Ann Harbor, M. F. L. 25 00
Carson City, Achsa Goodno, 1 00
Chippewa Lake, Cong. ch. 1 00
Detroit, 1st Cong. ch., toward support Rev. and Mrs. J. H. Dickson, 250; Mary J. Messinger, 2, 252 00
Laingsburg, Cong. ch. 4 00
Olivet, 1st Cong. ch. 36 50
Richmond, Cong. ch., Truth Seekers Club, for E. C. A. 3 00
Rodney, Cong. ch. 1 00
Salem, 2d Cong. ch. 5 00
Somerset, Cong. ch. 10 52
———, Friend, 50 00——389 02
Legacies.—Detroit, Dr. Corydon L. Ford, by Bryant Walker, Adm'r, add'l, 100 00
489 02

WISCONSIN.

Beloit, Rev. H. W. Carter, 3 00
Black Earth, Rev. W. Stoddart, 10 00
British Hollow, Cong. ch. 9 40
Chilton, Cong. ch. 1 12
Kenosha, Mrs. James F. Gillispie, 5; Isabel A. Gillispie, 5, 10 00
Lake Geneva, 1st Cong. ch. 20 00
Milton Cong. ch. 14 28
Milwaukee, Plymouth Cong. ch. 20 00
Potosi, Cong. ch. 11 35
Prentice, Cong. ch. 2 47
Racine, Mrs. Canfield Smith, 25; Mary Johnson, 10, 35 00
Rosendale, 1st Cong. ch. 16 00
Spring Green, Cong. ch. 2 70
Springvale, Cong. ch. 14 50——169 82

IOWA.

Avoca, German Cong. ch. 50
Big Rock, Cong. ch. 5 50
Clay, Cong. ch., Friend, 10 00
Council Bluffs, Nathan P. Dodge, 100 00
Des Moines, Friend, 15 00
Eldora, 1st Cong. ch. 40 00
Fayette, Cong. ch. 8 07
Fredericksburg, Friend, 5 00
Grinnell, Mrs. L. A. Dow, for catechist, Madura, 35 00
Keck, Cong. ch. 1 00
Lakeside, Cong. ch. 10 00
Manchester, 1st Cong. ch. 82 25
Milford, 1st Cong. ch. 7 45
Montour, Friend, for work in China, 10 00
Nashua, Cong. ch. 18 67
Nevinville, Cong. ch. 4 15
Nora Springs, Cong. ch. 6 35
Silver Creek, Cong. ch. 3 75
Tabor, L. B. Wood, 2 00——364 69

MINNESOTA.

Crookston, M. B. Hayes, 4 78
Freeborn, Cong. ch. 5 50
Marshall, 1st Cong. ch. 40 00
Minneapolis, Lyndale-av. Cong. ch., 24; 38th-st. Cong. ch., 4.76; Rev. S. V. S. Fisher, 6.65, 35 41
Morristown, Cong. ch. 6 50
Winona, Wm. H. Laird, 100 00——192 19

KANSAS.

Hiawatha, Cong. ch. 3 91
McPherson, Cong. ch. 7 07
Wellington, Cong. ch. 14 25
Valencia, Cong. ch. 2 00——27 23

NEBRASKA.

Ainsworth, Cong. ch. 16 84
Arcadia, 1st Cong. ch. 3 65
Creighton, Cong. ch. 12 50
Friend, German Cong. ch., Mrs. C. Loebs, 5 00
Lincoln, 1st Cong. ch., Woman's For. Mis. Society, toward support Rev. J. L. Fowle, 50 00
Newcastle, Cong. ch., 3.70; Daily Cong. ch., 2.80, 6 50
Wahoo, Cong. ch. 9 42——103 91

CALIFORNIA.

Avalon, Cong. ch. 10 40
Bloomington, Cong. ch. 5 25
Etna Mills, Cong. ch. 5 00
Fresno, German Cong. ch., Ladies' Aid Soc. 5 00
Mills College, Mrs. C. T. Mills, 100 00
Oakland, 1st Cong. ch. 75 00
Ontario, Bethel Cong. ch. 157 12
Pacific Grove, Mayflower Cong. ch. 6 90
Pescadero, Cong. ch. 6 20
Rialto, Cong. ch. 4 00
San Bernardino, Bethel Cong. ch. 2 00
San Francisco, 1st Cong. ch., toward support Dr. H. H. Atkinson, 26.25; Y. P. S. C. E. of do., for do., 25; W. F., 50, 101 25
Ventura, Cong. ch. 30 05
———, Friend, 28 00
———, Friends, 2 00——538 17

OREGON.

Cedar Mills, German Cong. ch., Friend, 10; Abraham Reichen, 5, 15 00
Clackamas, Rev. and Mrs. S. A. Arnold, for rebuilding mission property in Erzroom, 50 00
Hubbard, Cong. ch. 3 25
Oregon City, Cong. ch. 18 28
Portland, Ebenezer German Cong. ch., 25; Hassalo-st. Cong. ch., 15.87, 40 87
Springbrook, Rev. C. T. Whittlesey, 2 50——129 90

COLORADO.

Boulder, Mrs. Marshall Bliss, 10 00
Cope, Cong. ch. 5 20——15 20

WASHINGTON.

Bellevue, 1st Cong. ch. 2 00
Cheney, 1st Cong. ch. 7 25
Edmonds, 1st Cong. ch. 4 00
North Yakima, 1st Cong. ch. 12 00
Roy, Cong. ch. and Sab. sch. 7 00
Seattle, Edgewater (Fremont) Cong. ch., 15; Plymouth Cong. ch., 56.71, 71 71
Snohomish, 1st Cong. ch. 8 30
Washougal, Bethel Cong. ch. 25 00——137 26

SOUTH DAKOTA.

Drakola, Cong. ch. 4 00
Erwin, Y. P. S. C. E., for catechist, Madura, 25 00
Howard, Cong. ch. 3 20
Lake Henry, Cong. ch. 3 30
Myron, Cong. ch. 2 50
Oacoma, Cong. ch. 2 96——40 96

WYOMING.

Wheatland, Union Cong. ch. 13 00

TERRITORY OF HAWAII.

Honolulu, Central Union Cong. ch., Easter offering, 400; Two friends, 7.50, 407 50

FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Pilsen Cong. ch., 7.08; Bystrey Cong. ch., 5.14; Skalitz Cong. ch., 2.55; Prague, children of Rev. A. W. and Ruth E. Clarke, 2.06, 16 83
Russia, Free Reform Cong. ch., 2.78; Lodz, Mr. Mach, .26, 3 04
Turkey, Harpoot, Miss Emma M. Barnum, 25; Salonica Station, Friends, for work in China, 5.63, 30 63——50 50

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.
Miss Sarah Louise Day, Boston, *Treasurer.*
For sundry missions, in part, 12,848 85

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.
Mrs. S. E. Hurlbut, Evanston, Ill., *Treasurer.* 4,549 60

17,398 45

MISSION SCHOOL ENTERPRISE.

MAINE. — Alfred, Cong. Sab. sch., 11; North Anson, 6, 17 00
VERMONT. — Enosburg, Cong. Sab. sch. Infant class, .50; Woodstock, Y. P. S. C. E., 6, 6 50
MASSACHUSETTS. — Charlton, Y. P. S. C. E. for Madura, 5; Chicopee, 1st Cong. Sab. sch., 2.33; Holliston, Y. P. S. C. E., 5; So. Royalston, do., 1.21, 13 54
RHODE ISLAND. — Thornton, Cong. Sab. sch. 5 00
CONNECTICUT. — Greenwich, Y. P. S. C. E. 15 00
NEW JERSEY. — Plainfield Cong. Sab. sch., 17.80; Y. P. S. C. E., 7.30, 25 10
PENNSYLVANIA. — McKeesport, 1st Cong. Sab. sch. 8 15
OHIO. — Dayton, W. P. Breneman, for pupil Tientsin, 10 00
ILLINOIS. — Champaign, Y. P. S. C. E. 16 60
MICHIGAN. — Ada, 1st Y. P. S. C. E., 5; Alba, Jun C. E. Soc. Graduating class, .65; New Haven, Cong. Sab. sch., 4, 9 65
IOWA. — Dubuque, 1st Cong. Sab. sch., 4.05; Milford, 1st Y. P. S. C. E., 5, 9 05
KANSAS. — Alma, 1st ch. of Christ, Sab. sch., 3.26; Independence, Y. P. S. C. E., 6.75, 10 01
MINNESOTA. — Hawley, Union Sab. sch., 2.60; Silver Lake, Boh. Free Reform Sab. sch., 25, 27 60
WASHINGTON. — Tekoa, Jun. C. E. Soc. 2 00
NORTH DAKOTA. — Cooperstown, 1st Cong. Y. P. S. C. E. 2 50
SOUTH DAKOTA. — Rosette Park, Cong. Sab. sch., 1.95; Tyndall, 1st Cong. Sab. sch., .80, 2 75
OKLAHOMA. — Okarche, Jun. Y. P. S. C. E. 5 80

186 25

MICRONESIAN NAVY.

CONNECTICUT. — New London, Pri. Dept. 1st Ch. of Christ, 2 20

FOR SUPPORT OF YOUNG MISSIONARIES.

MISSOURI. — St. Louis, Reber-place, Y. P. S. C. E., for De Forest Fund, 10 00
ILLINOIS. — Algonquin, Y. P. S. C. E., 2; Champaign, do., 10.80; Chicago, Salem Y. P. S. C. E., 5; Dwight, Y. P. S. C. E., 5; Hindsdale, do., 2.50; Huntley, do., 5; Malta, do., 5; Rockefeller, do., 2.50; So. Chicago, 1st Y. P. S. C. E., 15; Springfield, Hope Y. P. S. C. E., 1; Wayne Y. P. S. C. E., 5, all for MacLachlan Fund, 58 80
MICHIGAN. — Big Rapids, Y. P. S. C. E., 1.81; Eastlake, do., 1.72; Jackson, do., 5; Northport, do., 5; Shelby, do., 5, all for Lee Fund, 18 53
WISCONSIN. — Plymouth, Y. P. S. C. E., for Olds Fund, 5 00
IOWA. — Clear Lake, Y. P. S. C. E., 11.10; Ionia, do., 5; Manchester, do., 12.50; Parkersburg, do., 6; Shenandoah, do., 2.50, all for White Fund, 37 10
NEBRASKA. — Crete, Y. P. S. C. E., 10; Exeter, 1st Y. P. S. C. E., 15; Franklin, Y. P. S. C. E., 11.25; Scribner, do., 10, all for Bates Fund, 46 25
COLORADO. — Leadville, Y. P. S. C. E., 5; Otis, do., 2.96, both for Albrecht Fund, 7 96
NORTH DAKOTA. — Dwight, Y. P. S. C. E., 10; Oberon, do., 5, both for Haskell Fund, 15 00
SOUTH DAKOTA. — Deadwood, Y. P. S. C. E., 5; Myron, do., 2, both for Haskell Fund, 7 00

205 64

CONTRIBUTIONS FOR THE DEBT.

MASSACHUSETTS. — Newburyport, Through Rev. Richard Wright, 36; Northampton, A. Lyman Williston, 500, 536 00
CONNECTICUT. — Bridgeport, Friend of Missions, 2; Canton Centre, Rev. C. R. Hamlin, 10; Hartford, Wm. Tucker, 100, 112 00
NEW YORK. — Brooklyn, Church of the Pilgrims, 650 00

1,298 00

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MASSACHUSETTS. — Auburndale, Extra-cent-a-day Band and friends, for work at Umzumbe, 50; Boston (Dorchester), Frederick R. Abbe, for work, care Dr. and Mrs. F. C. Wellman, 25; do., Friend, for use of Rev. J. F. Clarke, 100; Chelsea, Central Y. P. S. C. E., for pupil, care Rev. G. P. Knapp, 12.50; Chicopee, Rev. H. P. Woodin, for work, care Dr. H. N. Kinnear, 5; East Northfield, Mission Band, for native teacher, care Miss Jennie D. Baldwin, 10; Everett, 1st Cong. Y. P. S. C. E., for work, care Rev. E. P. Holton. 15; Haverhill, Riverside Cong. Y. P. S. C. E., for work, care Miss Alice Gleason, 5; Lincoln, Y. P. S. C. E., for school, care Rev. E. Fairbank, 20; Medford, Y. P. S. C. E. of Union Cong. ch., for pupil, care Dr. W. C. Noble, 5; Pittsfield, 1st ch. Mis. Circle, for orphanage, care Rev. J. H. Pettee, 15; Springfield,

North Cong. ch., a member, for work, care Rev. R. A. Hume, 50; Waltham, Mrs. Oliver Roberts, for Jubilee Hall, care Mrs. J. C. Dorward, 5; Williamstown, students and faculty, Williams College, for educational work, Pasumalai College, 361.33, 678 83

CONNECTICUT. — Abington, Y. P. S. C. E. for theol. student, Foochow, 10; Deep River, Cong. Sab. sch., for pupil, care Rev. G. M. Rowland, 13; Killingworth Cong. Sab. sch., 10, and Y. P. S. C. E., 5, for student Marathi; Madison, Jun. C. E. Soc., for use of Mrs. H. C. Hazen, 2.25; New London, Mrs. J. H. Harris, for Amanzimtote Sem., 1,350, and for church Philippopolis, 100; ———, Friend for Station Sch. Bdlg., Satara, 666, 2,156 25

NEW YORK. — New York, Vermilye Chapel, Y. P. S. C. E., for pupil, care Miss S. R. Howland, 5; do., Miss Caroline Phelps Stokes, 100, and Miss Olivia E. P. Stokes, 100, for church, care Rev. Geo. D. Marsh; do., Mrs. Wm. E. Dodge, 50; D. Stuart Dodge, 50, for church Philippopolis, 305 00

PENNSYLVANIA. — Philadelphia, Samuel D. Jordan, for Lend-a-hand Fund, Ceylon, 10 00

NORTH CAROLINA. — Montreat, ———, for Okayama orphanage, 2 50

OHIO. — Bellevue, 1st Cong. Y. P. S. C. E., for catechist, care Rev. H. C. Hazen, 14; Erhart, Cong. ch., Mr. and Mrs. M. E. Branch, for native preacher, care Rev. W. L. Beard, 35; Oberlin, Mrs. L. G. B. Hills, for teachers, care Mrs. J. L. Coffing, 100, 149 00

ILLINOIS. — Buda, 1st Cong ch., for work, care Rev. R. Winsor, 17.50; Chicago, Grace Cong. ch., Mr. and Mrs. J. A. Werner, for native preacher, care Rev. H. G. Bissell, 5; do., do., J. A. Werner's class for do., 6.25; do., Grace Cong. Y. P. S. C. E., for pupil, care Mrs. R. Winsor, 25; Jun. C. E. Soc., Summerdale Cong. ch., for school, care Rev. F. E. Jeffrey, 15; do., Mrs. C. L. Goodenough, for evangelist, Johannesburg, 100, and reëstablishing work at Elandsfontien or Georgetown, 50; do., Ill. Branch, W. M. S., United Evan. ch., for work, care Mrs. D. M. B. Thom, 25; Evanston, Friend, for work, care Rev. S. C. Bartlett, 1; Payson, Rev. D. B. Eells, for native preacher, care Rev. R. Winsor, 25, 269 75

MICHIGAN. — Detroit, Mrs. Truman H. Newberry, for church at Philippopolis, 100; Monroe, Anna M. Ferris, for work, care Mrs. M. E. Bissell, 5, 105 00

WISCONSIN. — Green Bay, Jun. C. E. Soc., for Bridgman school, 5 00

IOWA. — Grinnell, Jun. C. E. Soc., 5.39; G. F. Mahler, 5, for pupil, care Rev. G. E. White; do., Rev. Geo. H. White, for do., 28; do., Rev. E. M. Vittum, for church building, care Rev. G. D. Marsh, 1; Mason City, Cong. ch., for Talas Boys' Sch. Building Fund, 110.74; Tabor, Y. W. C. A., Tabor College, for students, care Miss E. M. Chambers, 17.95, 168 08

NEBRASKA. — Lincoln, Mrs. Anna E. Clark, for native teacher, care Rev. E. Fairbank, 5; do., Children, through Miss Laura H. Wild, for Industrial work, care Miss H. J. Gilson, 5.25, 10 25

MINNESOTA. — Minneapolis, J. E. Bell, 5; G. W. Beach, 5; A. M. Sheldon, 5, for Talas Boys' Sch. Building Fund; St. Paul, Plymouth Cong. ch., two ladies, for do., 6, 21 00

COLORADO. — Colorado Springs, M. C. Gile, for work, care Rev. H. Fairbank, 200 00

WASHINGTON. — Spokane, Paul Wacker, for work, care Rev. G. E. Albrecht, 5 00

SOUTH DAKOTA. — Mission Hill, Y. P. S. C. E., for pupil, care Miss E. R. Bissell, 12 00

MONTANA. — Helena, W. B. Cook, for Industrial work, E. C. A. Mission, 10; Livingston, Y. P. S. C. E., for work, E. C. Africa, 5, 15 00

CANADA. — Montreal, Montreal For. Mis. Soc., for medical work, care Dr. C. D. Ussher, 6; do., D. W. Ross, for work, care Rev. W. A. Farnsworth, 50, 56 00

HAWAII. — Honolulu, Mary Castle Fund, for Doshisha, 200 00

JAPAN. — ———, Rev. Geo. Gleason, for work, care Miss Alice Gleason, 10 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, *Treasurer.*

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For pupil, care Miss C. S. Bartlett,	7 50	
For pupil, care Mrs. T. S. Carrington,	26 40	
For pupil, care Mrs. E. S. Hume,	3 50	
For work, care Miss Florence Hartt,	130 00	3,317 40
		7,696 06
Donations received in July,		42,001 44
Legacies received in July,		44,040 57
		86,042 01

Total from September 1, 1901, to July 31, 1902: Donations, $553,048 30; Legacies, $154,721.07 = $707,769.37

ADVANCE WORK, MICRONESIA.

MASSACHUSETTS. — Cambridge, 1st Cong. ch., W. F. Stark, 10; East Northfield, Mrs. N. Fay Smith, 8, 18 00

RHODE ISLAND. — Newport, United Cong. ch., A. T. Lawton's Sab. sch. class, 10; do., do., Mrs. J. B. Murdock, 10; do., do., Mary D. Skinner, 10; do., do., Mrs. M. E. Buttrick, 2; do., do., F. E. Thompson, 2; do., do., Rev. T. C. McClelland, 10; do., do., Angus McLeod, 10; do., do, Edward Otto, 10; do., do, H. W. Gillett, 5; do., do., Mr. and Mrs. H. J. Hass, 20, 89 00

NEW YORK. — Flushing, John Holley Clark, 10; Norwich Cong. ch., Loyal Workers Circle, King's Daughters, 10, 20 00

127 00

ABBOTT FUND.

MASSACHUSETTS. — Chelsea, Y. P. S. C. E., of 3d Cong. ch., 10; Petersham, Miss Elizabeth B. Dawes, 20, 30 00

OHIO. — Atwater, Hattie M. Stratton, 25 00

WISCONSIN. — Brandon, Mr. and Mrs. Titus C. Wiltsie, 20; Springvale, Ladies' Mis. Soc., 10, 30 00

IOWA. — Waterloo, Cong. Sab. sch. 3 70

88 70

TWENTIETH CENTURY FUND.

MASSACHUSETTS. — Clinton, Friends, 2; Medford, Daniel W. Wilcox, 100; Newton, Eliot ch., 250, 352 00

RHODE ISLAND. — Providence, Central Cong. ch. 650 00

CONNECTICUT. — Thomaston, 1st Cong. ch., Miss M. S. Hazen, 33 00

Officers of the Board and Members of the Prudential Committee, add'l (previously acknowledged, 27,017.34) 33 33

1,068 33

Previously acknowledged, 92,014 11

93,082 44

For Young People.

A STORY ABOUT AHMEDNAGAR.

BY REV. ROBERT A. HUME, D.D., AHMEDNAGAR, INDIA.

SOME years ago a young Brahman in Western India was thinking what he could do to get a better religion to help his country. He was dissatisfied with Hinduism because he saw that caste, instead of helping one part of the community to raise and encourage another part, divides man from man, and makes some proud and keeps the lower classes permanently depressed and discouraged. He thought Mohammedanism might be the religion to raise his country, and he studied Mohammedanism. But he found that it does not raise woman, does not depend on principle or moral truth or love, and so he gave up Mohammedanism. Then he thought that by choosing the best from different religions a more helpful religion could be evolved. One day, on a railway train, a stranger handed him a New Testament, and got him to promise to read it. Reading that New Testament made him believe that Jesus Christ was the greatest religious teacher he had known about. So he came to visit Christians, and about five years ago he was baptized. Because he became a Christian, his wife and only son refused to come with him; his brother-in-law, who is the highest Indian official in the Ahmednagar district, kept his wife and son, and refused to let them have intercourse with the husband and father. The boy was taught to call his uncle father, but the Christian, whose name is Narayan Vaman Tilak, often wrote to his wife and sent her money; and though almost everyone supposed she would never come to him, yet a little more than two years ago she consented to come, though insisting that she should not be taught about Christianity and that her boy should not go to a Christian school. When she came to Ahmednagar she had the water vessel for her husband, and the cooking dishes, and everything of the kind kept separate from her own.

But their son saw Christian boys and girls playing near by, and said to his father: "Father, this is the best caste I have ever seen. Their children do not use bad language and they play nicely." And Mrs. Tilak, whose name is Lakshmibai, saw that her neighbors were nice people, and so gradually she came to have different feelings about Christian people and Christian truth, and a little later she was baptized. Now she is such a changed woman that both she and her husband are less influenced by caste than even converts of the lowest origin. In the picture on the next page they sit in the center; their only son sits in the chair at the right, and they are surrounded by famine boys whom they have taken as their care. The child seated on Mr. Tilak's lap and the little boy seated in front are foundlings, left at their door,

and both Mr. and Mrs. Tilak lovingly do the most menial service for these deserted children, most of whom are of very low origin.

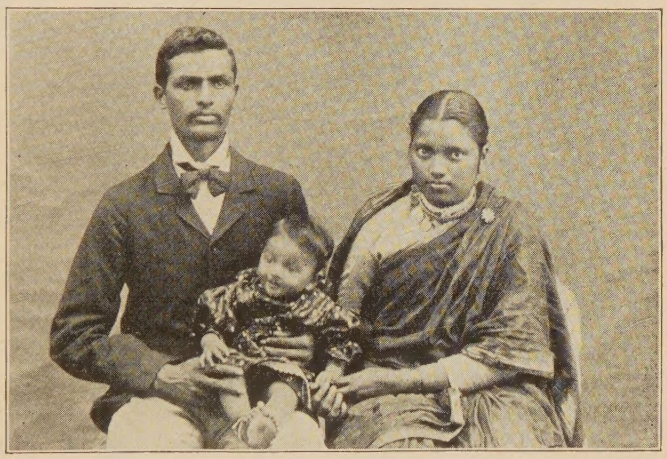
Mr. Tilak is easily the best Marathi poet living. Even Hindu editors and friends constantly write to him for poems. He can also write excellent

MR. AND MRS. TILAK AND THEIR FAMINE BOYS.

Sanskrit poetry; he knows several languages well, and has been invited to be one of the editors in revising the great Marathi English dictionary for Western India. He is an instructor in the Ahmednagar Theological Seminary. During my absence from India he had charge of my district and of

all the agents at work there. He has started and carries on a monthly religious paper called *The Christian*, and is a most earnest and influential Christian worker. Think of the difference in the life of that family and of the community since Christ came into the life of that man!

The picture below shows Daulatrao R. Shinde, his wife, Dayabai, and their only child. Daulatrao is a preacher in my district, and a member of the present class in the Ahmednagar Theological Seminary. At present he lives in Ahmednagar city, and he preaches both in the city itself and in some of the villages lying to the west. He is a very earnest man in trying to bring about the support of churches without any money from America. He always has his collecting book with him, and presents it to Christians, non-Christians, and English officials when he has a chance. The village church, of which he is a member, nearly pays its own pastor through the gifts of its members, and through collections which Daulatrao and others make among the people. His wife, Dayabai, works finely among the women and among the girls wherever she lives. Daulatrao is supported by the Highland Church of Lowell, Mass.



MR. AND MRS. D. R. SHINDE AND CHILD.

The third picture shows four famine girls in Ahmednagar. About one thousand famine boys and girls are being cared for by the missionaries whose headquarters are in Ahmednagar. Of these girls, the one standing and the one seated are sisters, whose parents belong to the Bhil or hunter caste, a caste which makes its living by hunting rabbits, or deer, or birds, or by fishing, and when they can get food in no other way, by stealing. One of the girls seated belongs to the weaver caste; the fourth belongs to the Mahars, or caste of village servants. One hundred and seventy-five such girls live in a nice home called the Alice House, in the care of Mrs. Hume, and while we are away from India they are under the general care of Mrs. Churchill. The change in the condition of these children, physically, mentally, and spiritually, is something marvelous. From fifteen to twenty dollars a year will pay for one of those famine boys or girls.

Lord Northcote, the Governor of Bombay, recently wrote me a letter, in which he said: "I have much pleasure in saying that to my own personal knowledge the good work your mission has performed in rescuing and taking

many orphan children during Bombay's recent times of famine has been of great practical value and utility. My colleagues and I are sincerely appreciative of the excellent work you have done, and I have had the pleasure to see myself how carefully the children are being trained and cared for."

Sir Andrew Wingate, a cabinet minister, recently visited Ahmednagar, and the same evening wrote: "Will you permit me to convey the thanks of Lady Wingate and myself for affording us the only opportunity we have of seeing something of the vast work going on in this town, and of hearing about progress of the same nature in the Nagar district? It is a most encouraging sight and narrative, and a magnificent answer to those who imagine that the good seed is not growing into a harvest that will bring great joy to the churches and to the 'cloud of witnesses' ere many years pass away. All God's judgments are blessing-bearers, and these children gathered in the famine are likely to effect great changes when they grow up. I enclose a donation of Rs. 100, and wish I could more adequately express my sympathy and appreciation."

FOUR FAMINE GIRLS.

The Ahmednagar district is about as large as the state of Connecticut. In 1891, according to the government census, the population was 888,000. The census of 1901 showed that the population had decreased in the decade by nearly 52,000, but the Christian population of the district had increased 300 per cent, from 6,734 to 20,864. The city of Ahmednagar has a little over 35,000 inhabitants, of whom, according to the government census, 3,572 are Christians: that is, ten per cent, 2,100 of whom are connected with the Marathi Mission of the American Board. The First Church in Ahmednagar has 1,089 persons on its register, of whom 529 are adults in full membership, 260 are catechumens, and 294 are baptized children. The Sabbath school of the same church, in three departments, has 1,139 members. So, both numerically and in quality, also, the Indian Christian community in the Marathi Mission is growing, and great opportunities are now open before it.